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YEAR BOOK
OF
THE HOLLAND SOCIETY
OF NEW-YORK



1890-1891

The Holland Society

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The Rapelye Cradle.



YEAR BOOK OF
THE HOLLAND SOCIETY OF NEW YORK

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Holland society of New York.

Year book of the Holland society of New York.
1887/88-1930/37.

[New York, 1887-1937;

35 v. fronts., illus., plates (part fold., part col.) ports., maps, plans
(part fold.) facsim., 28 cm.

The first year book has title: The first annual dinner ... January 8,
1886. Wanting.

Compilers: 1887-1903, T. M. Banta.—1904-07, H. L. Bogert.—1908-12,
T. G. Bergen, A. H. Van Brunt, F. Hasbrouck.—1913-17, E. Van
Winkle.—1918-24, F. R. Keator.—1925-29, W. M. Meserole.

Year books for 1904-1908, 1922/23 include the records of the Reformed
Dutch church of Albany, 1683-1779. (Subtitle of volumes: 1905, Second
Albany book; 1906, Third Albany book; 1907, Fourth Albany book; 1908,
Fifth Albany book. The first and sixth Albany books do not have sub-
title)



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Mr. Van Vorst was graduated at Yale College in
1836, and afterward studied law with James Tappan
and Potter—named themselves among New-York
jurists. Removing to Albany, he became President
of the Young Men's Association, and was afterwards
appointed Corporation Counsel, in which position
his admirable qualities made a lasting impression.



YEAR BOOK OF
THE HOLLAND SOCIETY OF NEW-YORK.

1889-1890-1891.



THE history of The Holland Society from Pinkster 1889-91 opens with the sudden and unexpected death of its honored President, Judge Hooper C. Van Vorst, who died at his home in New-York, on the 27th of October, 1889.

Hooper Cumming Van Vorst was born at Schenectady, New-York, on the third of December, eighteen hundred and seventeen. His father was John Van Vorst, and his mother a daughter of Gardiner Baker, one of the founders of the Tammany Society. Mr. Van Vorst was graduated at Union College in 1836, and afterward studied law with Messrs. Paige and Potter—names illustrious among New-York jurists. Removing to Albany, he became President of the Young Men's Association, and was soon appointed Corporation Counsel, in which position his admirable qualities made a lasting impression

upon the exclusive society of that city. He was married twice, first in 1848 to Miss Marie L. Boyd, the daughter of a prominent citizen of Albany; and the second time to Miss Josephine A. Treat. In 1853 he came to the city of New-York, and, while engaged in an extensive law practice, he was in 1868 appointed, by Governor Fenton, a Judge in the Court of Common Pleas; in 1871 he was elected a Judge of the Superior Court of New-York City, and in 1873 he was appointed by the Governor to hold Circuit and Special Terms in the Supreme Court of the State, wherein he afterward became famous as a learned, careful, impartial equity judge. His fellow-judges gave him the sobriquet of "The Chancellor." On the bench he was noted for his insight into the most complicated cases, and after his return to his practice he was appointed referee on some of the most important cases that have been disposed of in that manner.

In the midst of his many and arduous duties he made time to attend to the waifs and the children of the poor. For eighteen years he was a Trustee of the Children's Aid Society, and for about the same period of time a Member of the Presbyterian Board of Foreign Missions, a Director of the American Tract Society, and an Elder in the Fifth Avenue Presbyterian Church. He was a member of the Board of Education from 1871 to 1873, having previously been a Trustee of the Schools of the Sixteenth Ward. Since 1885 he was a Trustee of Union College, an honored member of the Psi Upsilon Fraternity, and President of its New-York City Alumni Association, from 1884 to 1886. The reason he was not renominated and reelected judge in 1885,

at the expiration of his fourteen years' term, was because in two years more he would reach the constitutional limit of seventy years of age. He thereupon resumed the practice of the law, and found another post of honor in the private station where all confided in his integrity, learning, and wisdom.

Judge Van Vorst was a member of the Century and other prominent clubs. When The Holland Society of New-York was formed, he was selected as worthy to be its first President, and he was followed to the grave by the hearts of its eight hundred members. He was a Christian who daily lived up to his faith and profession, and with his great abilities he united those gentler qualities which will make him live forever in the hearts of those who remain behind.

The remains were brought to Albany to be interred, and they were followed to the grave by many prominent citizens and all the members of The Holland Society residing in that vicinity, under the charge of Dr. Albert Van der Veer, the Vice-President for Albany. Each member wore an orange button with a piece of crêpe attached. The Rev. N. Huntingt Rudd officiated at the grave.

A tribute to Judge Van Vorst, with his portrait, is published in the "Magazine of American History" for December, 1889.

SPECIAL MEETING OF THE MEMBERS OF THE HOLLAND SOCIETY RESIDING IN ALBANY AND VICINITY.

A special meeting of the members of The Holland Society residing in Albany and vicinity was held at

Alumni Hall at 5 p. m., October 28, to take action regarding the death of the President of the Society, Hon. Hooper C. Van Vorst. The meeting was called to order by the Vice-President, A. Van der Veer, who said :

GENTLEMEN, MEMBERS OF THE HOLLAND SOCIETY:
The occasion that brings us together this afternoon is one of unusual sadness. Our beloved President, the Hon. Hooper C. Van Vorst, living beyond the threescore years and ten of earthly life, in full vigor of mental and physical strength has yielded to his Master's call. He has joined his forefathers who have gone before, and their happy reunion is for us at present our keenest sorrow. We have been called to part with his genial and lovely presence, at a time when he seemed to us so dear, so beautiful in his advancing years. His social qualities, as we mingled together as members of this Society, endeared him to each and every one. His was the contact that in drawing-room or banquet-hall left behind purity of thought, and made friendship more lasting. His mature, erect, and manly form, his whitened locks, his keen eye, and kindly expression we shall see no more. He has gone beyond to the world of peace and joy. The great stockade of Eternity has been opened to him. There are those among you who remember him in his earlier years when a citizen here. It is proper that we pay our full tribute of respect to him who has left behind the record of a life well spent. What is the tribute that you desire to present to the memory of our deceased presiding officer, an eminent jurist, a Christian gentleman?

Mr. Theodore V. Van Heusen then followed by saying that he thought it was a fitting thing to do to call together the members of the Society to pay a tribute of respect to the memory of Judge Van Vorst. He deserved this tribute, and bore with honor the

name Hooper Cumming, after an eloquent preacher of Schenectady, of the time of Judge Van Vorst's father. The speaker first became acquainted with the deceased when they were both young men here in Albany, grew to know him well, and saw him often until he moved to New-York. Since then he had been able to see him only occasionally until within the last few years, when he had met him at the meetings of The Holland Society. Mr. Van Heusen then moved the following resolution:

Resolved, That a committee be appointed by the Vice-President to present suitable resolutions and such suggestions as may be thought best regarding attendance on the services to be held at the Rural Cemetery on Wednesday.

The chair appointed the following Committee:

MESSRS. THEO. V. VAN HEUSEN, W. M. VAN ANTWERP, S. M. VAN SANTVOORD, G. A. VAN ALLEN, JOHN V. L. PRUYN, and A. VAN V. BENSON, to which, on motion, the Vice-President was afterward added. Very proper and suitable remarks were made by the other members present.

The Committee presented the following resolutions, which were adopted:

Whereas, It has pleased the Divine Ruler, in his infinite wisdom, to call from his earthly labors our worthy and respected president, Hooper Cumming Van Vorst, and

Whereas, His widow has lost a kind and affectionate husband, his children a loving father, the bench an upright judge, the church an ardent and consistent member,

Resolved, That we tender to the sorrow-stricken family our most sincere and affectionate sympathy in this their dire bereavement, and when all that is mortal is to be laid away in the Albany cemetery,

Resolved, That as many of our members as are able to do so attend at the cemetery to pay our last tribute of respect, and that we wear the customary badge of mourning.

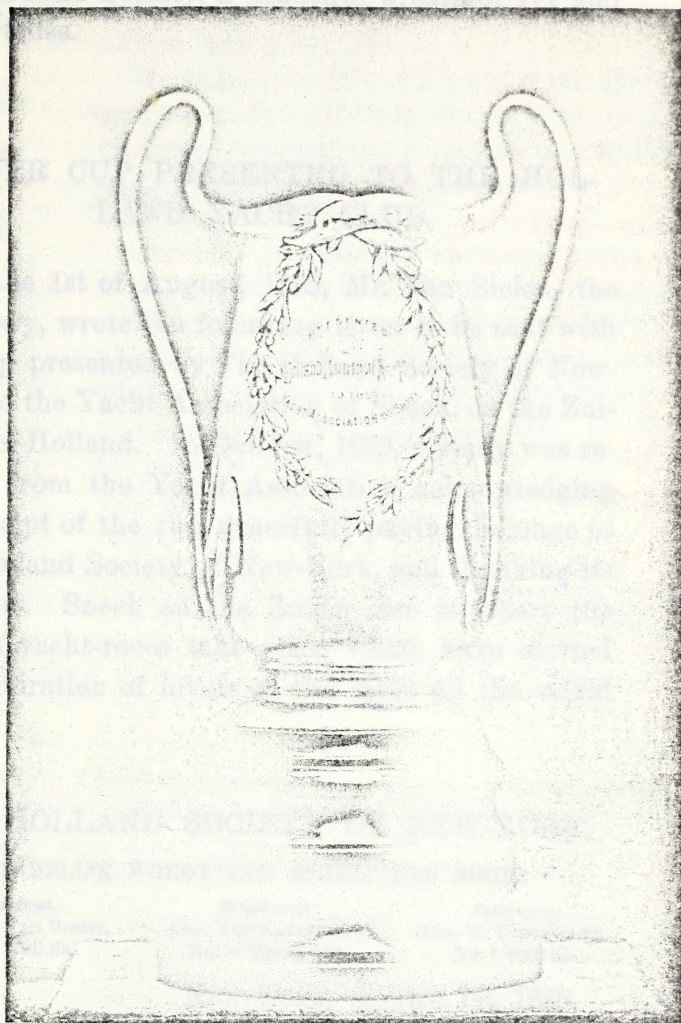
Resolved, That these resolutions be recorded in the minutes of the Society and a copy be sent to the family.

It was also moved and adopted that a special invitation be sent to the members residing in this part of the State, to be present at the Union Depot on Wednesday on arrival of the remains from New-York, to accompany them to their last resting-place in the Albany Rural Cemetery. The following members were present on Wednesday, and attended, with the family, the services at the grave:

Dr. A. VAN DER VEER, Albany.
 W. L. VAN DENBERGH, Amsterdam.
 JAS. A. VAN VOAST, Schenectady.
 T. LOW BARHYDT, Schenectady.
 J. L. SWITS, Schenectady.
 A. T. CLEARWATER, Kingston.
 A. V. DE WITT, Albany.
 THEO. V. VAN HEUSEN, Albany.
 JACOB H. TEN EYCK, Albany.
 R. V. DE WITT, Albany.
 G. A. VAN ALLEN, Albany.
 C. H. VAN BENTHUYSEN, Albany.
 S. M. VAN SANTVOORD, Albany.
 C. H. VAN ANTWERP, Albany.
 WM. M. VAN ANTWERP, Albany.
 JOHN G. MYERS, Albany.
 JASPER VAN WORMER, Albany.
 ABRAHAM LANSING, Albany.
 P. V. FORT, Albany.
 CHAS. B. LANSING, Albany.
 J. A. LANSING, Albany.
 J. TOWNSEND LANSING, Albany.
 A. VAN V. BENSON, Albany.
 M. W. VOSBURGH, Albany.
 CHAS. V. WINNE, Albany.

A prayer at the grave was made by Rev. Edward H. Rudd, of the Sixth Presbyterian Church of Albany.

There was placed on the grave, by the members of The Holland Society, a beautiful wreath of flowers and immortelles.



HOLLAND SOCIETY PRIZE FOR SNEEK YACHT RACES.

GENTLEMEN: It is with great pleasure that I inform you officially that at the Annual Meeting of The Holland Society at New York, held Pinkster,

A prayer at the grave was made by Rev. Edward H. Rudd, of the Sixth Presbyterian Church of Albany.

There was placed on the grave, by the members of The Holland Society, a beautiful wreath of ivy and immortelles.

SILVER CUP PRESENTED TO THE HOLLAND YACHT CLUB.

On the 1st of August, 1889, Mr. Van Siclen, the Secretary, wrote the following letter to be sent with the cup presented by The Holland Society of New-York to the Yacht Association of Sneek, on the Zuider Zee, Holland. In October, 1889, a reply was received from the Yacht Association acknowledging the receipt of the cup, gracefully paying homage to The Holland Society of New-York, and thanking its members. Sneek on the Zuider Zee is where the famous yacht-races take place which have excited the admiration of lovers of the sport all the world over.

THE HOLLAND SOCIETY OF NEW-YORK.

EINDELIJK WORDT EEN SPRUIT EEN BOOM.

<i>President,</i>	<i>Treasurer,</i>	<i>Secretary.</i>
HOOVER C. VAN VOEST,	ABM. VAN SANTVOORD,	GEO. W. VAN SICLEN,
No. 18 Wall St.	No. 55 Broadway.	No. 7 Wall St.

NEW-YORK, August 1st, 1889.

To the Yacht Association of Sneek.

GENTLEMEN: It is with great pleasure that I inform you officially that at the Annual Meeting of The Holland Society of New-York, held Pinkster,

1889, on motion of Rev. J. Howard Suydam, it was voted unanimously that a silver cup be presented to your Association, to be known as the Cup of The Holland Society of New-York, to belong to your Association, and to be competed for annually by such classes of vessels and under such rules and regulations as you may prescribe.

We hope that this will meet your approval, as we are not sufficiently acquainted with your rules and customs to attempt to prescribe the conditions which would be suitable and satisfactory to you and to the competitors.

Our idea is that this same cup shall remain annually in the hands of the successful competitor.

A cup has been procured from Tiffany & Co., suitably inscribed, and will be forwarded by Express the 3d day of August, 1889. We trust that it will reach you in time for your 1889 regatta. It is a token of our esteem and regard for our kinsmen in Sneek, who treated our visiting members with such cordial hospitality in 1888.

Very respectfully yours,

GEO. W. VAN SICLEN,

Secretary.

Zeilvereeniging
"Sneek."

SNEEK, 21st September, 1889.

To The Holland Society of New-York.

GENTLEMEN: "Nothing ever happens but the unforeseen." This was the general cry of the Committee of the Yacht Association when the splendid cup of The Holland Society of New-York had been unpacked, and was standing before us in all its elegant beauty. We need scarcely assure you, gentlemen, that we hardly know what to say to such an unexpected but welcome and valuable token of your appreciation of

a reception which was certainly as agreeable to the Sneek Committee as it appears to have been to your visiting members. The only thing in our power is to tender you our most heartfelt thanks for your present, invaluable to us especially, proving, as it unmistakably does, that our Brethren from across the Ocean have not forgotten our little town, which, among so many larger Cities, might easily have dwindled down to mere nothingness. Gentlemen, the Ocean is between us, but our minds are among you now, and though we fear that we shall not easily see your kind faces again (may the future belie our fears), yet our thoughts will frequently fly before us, especially on sunny Yachting days. Let the waves and breakers on your shore repeat to you, both in their softest murmurings and in their wildest Music: "Henceforth Sneek and The Holland Society are united by something more than words only: a deep feeling of gratitude solders our hearts to you."

There is only one thing which we regret, and regret sincerely: it has not been possible for us to act to your wishes in awarding the Cup this year. The arrival of the Cup was after the races, and everything had been settled already. Next year we hope to award it for the first time under such conditions and regulations as may seem most desirable. However, our communication of your kind present to all the members on the evening of the distribution of prizes was received with such rounds of applause and such vociferous cries of "Long live The Holland Society of New-York and its Members!" that it would have done your liberal hearts good if you had been there. For we really missed you. We spoke and sung *about* you, but we should have dearly liked to have spoken and sung *to* you. Perhaps you would not have enjoyed the included song the less, though an extempore, nor would you have been too severe upon the translation, which was hastily made for you. Your kind indulgence gives us the boldness necessary to

send it. We beg your pardon if your fine and expressive language has not been done justice to, and appeal to the feeling only, the best present God has given man.

Gentlemen, allow us to shake hands with you in the spirit, and receive once more our hearty thanks for the unanimity with which you were kind enough to vote Mr. Howard Suydam's motion. You have erected in our hearts a "Monumentum ære perennius."

We are, dear Gentlemen,

Very respectfully yours,

The Committee of the Yacht Association of Sneek,

A. T. PYTTERSEN, *Chairman.*

F. HESJELINK, *Secretary.*

HOMAGE PAID TO THE HOLLAND SOCIETY OF NEW-YORK.

Where Dutch blood streams through truest veins
 Upon the foreign Strand,
 Where Godlike Sympathy still reigns
 With the old Fatherland,
 There is a Dutch Society,
 Strong in its heart and core,
 Whose Members last year crossed the sea
 To visit the Old Shore. (*bis.*)

Our larger towns received them quite
 To ancient, formal vein,
 In Chimney pots, and waistcoats white,
 With dinners and Champagne;
 The Dutch were then in finest trim,
 But—coming on to Sneek,
 Our Brethren saw the jolly mirth
 Of Sneekers on their lake. (*bis.*)

Yea—on that lake they found the Dutch,
 True Seamen, as of Yore,
 For chokers, pots, not caring much,
 For heartiness the more.
 Their Silver Cup, of finest size,
 Proves heartfelt sympathy,
 So shall it be the Champion prize
 Of this Society.

The original Dutch Song was sung on the evening of the feast three times, and vociferously applauded by all who were present.

HULDE AAN DE HOLLAND SOCIETY OF NEW-YORK.

Waar Neêrlandsch bloed door de aad'ren vloeit,
 Aan 't verre vreemde strand,
 Waar 't hart van sympathie nog gloeit
 Voor 't oude Vaderland,
 Daar zetelt in haar volle kracht,
 De Club van Hollandsch ras,
 Die naar de stam-de reis volbracht,
 Waar z' uit gesproken was. (*bis.*)

Vol vreugde werden zij begroet,
 In rok en fijn glacé,
 Met d' officieelen hoogen hoed
 In 't vest van wit piqué;
 Heel Nederland was stijf en net,
 Daar komen ze in Sneek,
 En zagen hier de jool'ge pret,
 Van onze kermisweek. (*bis.*)

En op het schoone Sneekermeer,
 Deed het hun hart zoo goed,
 Ze vonder daar Oud Neêrland weer
 In 't echte Friesche bloed;—
 Een zilv'ren beker was 't bewijs
 Van hunne sympathie,
 Die beker zij de Championprijs
 Van de Society.

COMMEMORATIVE TABLETS.

Mr. Alex. T. Van Nest, chairman of the Commemorative History Tablets, submitted the following report to The Holland Society, on the 26th of December, 1889. It is relative to the historical sites connected

with early Dutch-American history, and which the Society wished to commemorate by tablets.

Report of Special Committee on Commemorative History Tablets, to be Placed in New-York City, by The Holland Society of New-York.

NEW-YORK, December 26th, 1889.

In selecting events in the history of the City of New-York to be commemorated by The Holland Society with appropriate tablets, I have necessarily been confined to the selection of such events as have been associated with some definite *as well as ascertainable* place or locality in the city.

Strange as it may seem to one who has not made a study of the subject, it is very difficult, at the present date, to fix upon the definite site of buildings associated with some of the most prominent events in the city's history, owing to the fact that the principal taverns, around which much of the public life centered, went by so many different names, they being known by the names of their successive hosts, as well as by the "signs" under which they did business; even the prominent men of the period are often spoken of in the records under so many different names that it is often difficult to satisfy one's self that they are one and the same individual. Take the single instance of "Jan Jansen Damen, also called in the records Jan Jansen Dam, who was a notable character of his times." ("Mag. Am. Hist.," Vol. XXII., 177.) Printed authorities also differ on many points of locality, and adding to this the fact that New-Yorkers have hitherto paid little, if any, attention to

historic landmarks, you will readily see that it is no easy task to make a selection.

Mrs. Lamb, in her "Magazine of American History," March, 1889, aptly states the American's lack of respect for historic landmarks in the remarks of the Swiss traveler. She says:

The Battery and the Bowling Green are familiar names wherever the English language is spoken. But they are more easily found by the sightseer on maps and in books than in their respective and exact localities. Our foreign visitors look for some monumental indications of their whereabouts, and wonder why Americans do not pay more respect to historic landmarks. The Swiss traveler, after sitting for an hour on one of the settees in the little circle with an iron railing known as Bowling Green, watching the rushing, bustling throngs on business or pleasure bent,—on "the roads in the air" and along the great surface thoroughfare,—suddenly sprang to his feet and addressed a passer-by:

"Vot you put your Liberty statue out in ze sea vor? Vy not stood it on ze very spot vare you vurst come to, vare you build your vurst Dutch vort, vare you vight ze Indian savage, vare you vas beat by ze British vith no vighting at all, vare you land your vine governors, vare you build your nize houses, vare you vire your big guns, vare you vurst does your commerce vith ze vorld, vare you stood your king's grand statue, vare you vorship it vith bon-vire and roast ox, vare you pull it down again and vire it for liberty at ze king's own men in little bullets, vare you triumph over ze king and make ze country your very own, vare your congress valks up and down vor six years, vare you build ze vurst steamboat, and all ze ozer zings—I zay, vot vor you stood your Liberty statue out in ze sea, and have nottin at all on zis spot vare 't'vould show you vat it vas you vorget?"

There will doubtless be many among the multitude that promenaded the grounds of the Battery a few weeks hence who will sympathize with our Swiss friend, and sigh for a sign, if not for the statue of Liberty or knowledge.

I have selected the sites named as appropriate ones to receive recognition at the hands of The Holland Society, not that they were more noted than some others of the same period, but because, while they were themselves historic sites, I have, in addition, been enabled, with reasonable certainty, to establish in connection with them a definite place or locality where tablets could be suitably erected.

Of course, I have not undertaken, in the short time I have been engaged in looking the matter up, to hunt out any hidden records or old documents as additional evidence, but have simply looked to well-known printed sources of information. I am, however, indebted to Mrs. Martha J. Lamb for kind suggestions as to references, etc., and to Mr. John Austin Stevens for his kindness in supplying me with information acquired by him in connection with his own extended researches.

With each of the events selected I herewith present:

1. A statement setting forth briefly the event to be commemorated, with authorities cited as to event, locality, etc.
2. A photograph of the building now standing on the site, marked with red to show where the tablet could be placed; and
3. A drawing of an appropriate tablet for that special building.

The drawings were furnished by Mr. Thos. Tryon, architect, of 39 Union Square, West, as an act of sympathy with the undertaking, and, if they are used by the Society, he should have the privilege of superintending the putting up of the tablets. He is willing to give his personal services free of charge to the Society in this matter if they simply reimburse him for his actual expenses in connection therewith.

Respectfully submitted,

ALEX. T. VAN NEST,

Chairman.

TO THE TRUSTEES OF THE HOLLAND SOCIETY OF NEW-YORK.

First Habitations of White Men on Manhattan Island.

(1613.)

NOTES: The *Tiger*, commanded by Adrian Block, was burned off the southern point of Manhattan Island, November, 1613. This was four years after Hudson discovered the Island.

Captain Block and his crew escaped to the land from the burning vessel. The other vessels, which had been in the company of the *Tiger*, had all sailed for Holland; so, there being no hope of obtaining any assistance from white men before spring, Block erected four small habitations on the island at *about* the present site, 39 Broadway. We have no information respecting their architecture, but they were doubtless of the wigwam family. Captain Block had been bred to the law, but had deserted his profession to study the science of navigation. He immediately prepared to construct a new vessel upon the charred remains of the *Tiger*, and completed and launched the new vessel in the spring of 1614. The vessel was of 16 tons' burden and was named the *Restless*. Captain Block holds an honorable place in the annals of the

discovery of this country, where his name will ever be remembered as that of the first ship-builder. With this vessel, he was the first European navigator, as far as we have any precise knowledge, to sail on the waters of Long Island Sound.

REFERENCES: Mrs. Lamb's "History of New-York," Vol. I., pp. 33-35, 42.

TABLET. Best place to erect it is on the south part of Aldrich Court Building, 41-45 Broadway.

The Fort.

The point around which much of the early history of New-York centered was Fort Amsterdam.

The first fort was built in the spring of 1615. Fort Amsterdam was completed in 1635, and was demolished in 1787 to make room for the old Government House. It was located on the site now occupied by the shipping buildings facing the Bowling Green.

The first substantial church edifice in New-York was erected by Governor Kieft, within the fort, in 1642.

REFERENCES: Mrs. Lamb's "History of New-York," Vol. I., pp. 42, 54, 76, 77, 107.

"Magazine of American History" for March, 1889, p. 177.

TABLET. On one of the shipping buildings, or on Government building, if located there.

The First Dutch House of Entertainment in New-York, afterward The Old "Stadt Huys," or City Hall.

The first Dutch house of entertainment in the city was erected in 1642, by Governor Kieft, at the West India Company's expense. It was a clumsy stone tavern, and was located on the northwest corner of Pearl street and Coenties Alley, facing Coenties

Slip, and at the time it was built fronted directly on the East River. In 1653 this tavern was made into the old "Stadt Huys," or City Hall. It was in a room of this building that the first public school in New-York was held. In 1699 this City Hall gave place to a new one on Wall street, at the corner of Nassau.

REFERENCES: Mrs. Lamb's "History of New-York," Vol. I., p. 105, picture 106, pp. 160, 174.

Mrs. Lamb, p. 105, is wrong in giving the location as the northeast corner; it was the northwest corner.

Also established as on the northwest corner through present owner of property. Also paper by Thos. W. Gerard, before the New-York Historical Society, entitled "Old Streets of New-York under the Dutch."

See Mr. John Austin Stevens's notes herewith.

TABLET. R. W. Roaps & Co. own and occupy building northwest corner of Pearl street and Coenties Alley (No. 73 Pearl street).

Governor Petrus Stuyvesant's Pear-tree.

It seems especially appropriate that the location and memory of Governor Stuyvesant's pear-tree should be kept alive by an appropriate tablet.

He selected this as his own memorial, "by which," he said, "his name might still be remembered."

Immediately after his surrender of New-York to the English, in 1664, Governor Stuyvesant was summoned to Holland to render an account of his administration, and detained there many months; on his return to New-York he brought with him the pear-tree, which he planted on what is now the northeast corner of Third Avenue and 13th street. It stood for over 200 years. As one old landmark after another disappeared, the pear-tree blossomed and bore fruit. At last, however, it succumbed itself to the ravages of decay. For many years it was sur-

rounded by an iron fence, but all is now gone, and there is nothing left to mark the place where it stood.

The drug-store on the corner was long known as the Pear-tree Drug-store, and the boys of the neighborhood had for years a club which they called the Pear-tree Club.

REFERENCES: Mrs. Lamb's "History of New-York," Vol. I., pp. 215, 216. "Retrographes," New-York City prior to the Revolution, p. 38.

TABLET. Should be placed on drug-store located on northeast corner Third Avenue and 13th street, which was built, I am informed, about seven or eight years ago. It is owned by Rutherford Stuyvesant.

First New-York Exchange.

A meeting of merchants, the first New-York Exchange, was established March, 1670. The members met every Friday morning, between eleven and twelve o'clock, at the bridge which crossed the ditch at Broad street, the site of what is now Exchange Place.

REFERENCES: Mrs. Lamb's "History of New-York," Vol. I., p. 251.

TABLET. Could go on northeast corner Broad street and Exchange Place, which is the Mills building.

The Middle Dutch Church.

The corner-stone of this church was laid in 1727, and it was opened for worship in 1729, though not finished until 1731.

Afterward the New-York City Post-office.

The first sermon in the English language was preached within its walls on April 15, 1764. From that time services were conducted in both languages until 1803, after which the English only was used.

REFERENCES: Mrs. Lamb's "History of New-York," Vol. I., pp. 523, 524, 704.

TABLET. On northeast corner of Nassau and Liberty streets, which is the Mutual Life Insurance Company's building.

Fraunces' Tavern.

This old tavern was located on what is now the southeast corner of Broad and Pearl streets. Part of the original building is still standing.

It was erected by Etienne De Lancey, purchased by Samuel Fraunces in 1782, and opened by him as a public house under the sign of "Queen Charlotte."

Different societies met here, and the Chamber of Commerce — the first mercantile society in America — held its monthly meetings for many years in one of the large rooms on the second floor.

Here occurred the immortal farewell of Washington to his officers in 1783.

There is at present an old board on the building, with the inscription, "Washington's Headquarters."

REFERENCES: "Magazine of American History," March, 1889, p. 191. Mrs. Lamb's "History of New-York," Vol. I., pp. 656, 758, 759.

"Chamber of Commerce Records," by John Austin Stevens, pp. 307, 308.

Notes herewith of John Austin Stevens, from papers of the day.

The City Hotel.

This building stood on the site of the present Bo-reel Building, 115 Broadway.

The old historic De Lancey home originally stood on this spot. It was afterward converted into a tavern. It had various proprietors, by whose names it was successively called. It also went under the des-

ignation of "The Provence Arms," "The City Arms," "Burns's Tavern" or "Coffee House."

It was here that the merchants signed the celebrated "Non-Importation Agreement," in opposition to the "Stamp Act," on October 31, 1765. This controverted point is established beyond question by the accompanying notes of Mr. John Austin Stevens, selected from the advertisements in the old newspapers of that period.

I would also call attention to the conclusion he arrives at from the dates given in the papers, viz. :

"That they are absolute proof as to the date and locality of the 'Non-Importation' Meeting, which preceded that in Philadelphia, their commemorative tablet to the contrary notwithstanding."

REFERENCES: John Austin Stevens's notes, herewith.

"Magazine of American History," March, 1889.

Mrs. Lamb's "History of New-York," Vol. I., pp. 725, 726, 757, note.

A list of other items of interest from which a selection might be made, but in most of them there will be difficulty in establishing a definite place where the tablet should be erected.

Pictures of old buildings are all very well; but they seldom establish their precise location in a new city sparsely settled. Nor does a location given as *about* such and such a point amount to much in erecting tablets to commemorate a special site.

1. The first newspaper published in New-York was the "New-York Gazette," edited and printed by Wm. Bradford. The first issue was on October 16, 1725. (Location ?)

2. The celebrated tavern and garden kept by De la Montagne, which was the well-known rendezvous of the "Sons of Liberty." This stood on the corner of Broadway and Murray street, and near it in the fields was erected the "Liberty Pole" on June 4, 1766. (See Stevens's notes accompanying these papers.)

3. The first mill on Manhattan Island, which would represent the first attempt to reduce raw material of any sort into a manufactured product at this point, was a horse-mill located on South William street, *near* Pearl. (Where was the precise spot on which the mill stood?) The loft of this mill was fitted up and used for religious purposes. The mill was built in 1626.

4. The first site of King's College; charter signed by Lieut.-Gov. De Lancey, October 31, 1754; cornerstone laid by Gov. Hardy, August 23, 1756; first commencement, June, 1758, Rev. Dr. Samuel Johnson, President. The college was located on the land now bounded by Murray, Church, and Barclay streets and College Place, intersected by Park Place, and stood facing the river. (Where would you place a tablet? On the Sixth Avenue Elevated Station at Park Place!)

5. Site of the first church edifice of any kind in New-York. Until this was built in 1633, the people worshiped in the "Old Mill." The building was located between Broad and Whitehall, *near* Pearl. (Not very definite.)

The pastor of the church was Dominie Everardus Bogardus, and he was the first clergyman of New Netherland.

The church was simply a wooden structure. The first substantial church was within the fort, and is referred to on the tablet commemorating the old fort.

6. The first popular representative assembly held in New-York, under direct authority of the Crown,

convened on the 9th of April, 1691, in a small coffee-house on Pearl street. (Where?) James Graham was appointed Speaker.

The people were allowed to join in legislation, and a "Colonial Assembly" was held on October 17, 1683, but this was not held under direct authority of the Crown.

7. First Presbyterian Church in New-York located on Wall street, nearly opposite New street, 1718.

8. Slave mart foot of Wall street in 1710.

9. The first public library in 1729. 1622 volumes were presented to the City of New-York by the Society for the Propagation of the Gospel in Foreign Parts, to whom the books had been left by Rev. John Millington. These, together with a small collection donated to the city in the beginning of the century by Rev. John Sharpe, were arranged in a room of the City Hall on Wall street, and Mr. Sharpe was appointed librarian. In the autumn of 1754 the New-York Society Library was organized, and books were purchased and put in the same room in the City Hall with the others.

10. The Royal Exchange for Merchants was completed in 1754. It was located at the foot of Broad street nearly on the line of Water street. The building was supported upon arches, leaving the lower part entirely open. One room was arranged for the meetings of the merchants, and the remainder of the building was appropriated to various uses. It was a favorite place for societies to hold their elections, and it was where dinners and other entertainments were given to persons of distinction.

11. The Kip Mansion was located on the direct line of 35th street, by the East River; it was demolished when 35th street was opened. This man-

sion was the headquarters of Washington for a short time during the American Revolution.

12. Washington's first residence in New-York as President of the United States was the Walter Franklin House on the corner of Cherry street and Franklin Square, near the Walton House. He soon, however, moved down on Broadway, as Franklin Square was found to be too inconvenient, being so far from the town.

13. The first Fire-Engine House was located on Broad street, adjoining the "Watch House," erected April 15, 1736. The legislature organized the first fire company and appointed 24 able-bodied men and regulated their duties, October, 1737.

14. Garden Street Church completed 1693. Located on Exchange Place, north side, about half-way between Broad and William streets.

I have not attempted to select any event subsequent to the revolution.

Extracts kindly furnished by Mr. John Austin Stevens, from his personal note-books, settling certain disputed points by citations from old papers of that date.

The Provence Arms and the City Arms.

They were the same sign.

Edward Willett, who lately kept the Horse and Cart Inn in this city, is removed into the house of the Hon. James de Lancey, Esq., Lieut.-Governor, as the sign of the Provence Arms in the Broadway near Oswego Market.—Hugh Gamis, "New-York Mercury," April 15, 1754.

George Burns, who lately kept the King's Head Tavern at the Whitehall, is moved to the Provence Arms in the Broadway, etc.—Weyman's "New-York Gazette," May 16, 1763.

The New-York Lottery (usually at City Hall) at Mr. Burns's *Long Room* at the Provence Arms.—Weyman's "New-York Gazette," June 13, 1763.

Non-Importation Meeting.

At a general meeting of the Merchants of the City of New-York trading to Great Britain at the House of Mr. George Burns of the said city.—Non-Importation Resolutions, etc., "The New-York Gazette," November 7, 1765.

Bolton begs leave to inform the Public that he will remove on the first of May from his house near the Exchange (Queen's Head-Francis') to the City Arms on the Broadway *kept at present* by George Burns.—Hall's "New-York Journal," April 26, 1770.

This is absolute proof as to the date and locality of the Non-Importation Meeting which *preceded* that in Philadelphia, their commemorative tablet to the contrary notwithstanding.—J. A. S.

Non-Importation Agreement.

PRELIMINARY MEETING AT JONES'S TAVERN.—The Gentlemen *Merchants* of this city are desired to meet this afternoon at Mr. Burns Long Room precisely at 4 o'clock at the City Arms to pass upon such methods as they shall think most advisable for their reciprocal interest, as the meeting at Mr. Jones last Monday (28 October) was not sufficient to enter on business occasioned by the short notice. Gentlemen who have their Country's good and their Posterity's interest at heart are desired to attend.—"New-York Gazette," Thursday, October 31, 1765.

Locality of John Jones.

THE FREEMASON'S ARMS.—John Jones is removed from his home in the Fields to that of Mr. Samuel Francis family, the Queen's Head was the Freemason's Arms. John Jones.—“New-York Gazette,” November 14, 1765.

NOTE.—Francis has a Public Vendue of his household goods, consisting of chairs, tables and a great variety of other articles.—“New-York Gazette,” October 4, 1765.

CONSIDERATIONS ON THE ABOVE.—There is a doubt as to whether this meeting was held at the House in the Fields, which Jones *had* removed from on November 14, or the Queen's Head Francis Tavern, which Mr. Francis left on October 4.

The site in the Fields is now part of the “Herald” office property. Francis House is still standing corner of Pearl and Broad.

On this subject still further, “Americanus,” in a letter (Hall's “New-York Journal,” May 3, 1770), speaks of a meeting in protest against stamps as held at Bolton & Sigel's in 1765.

As Bolton & Sigel succeeded John Jones in the Queen's Head in January, 1767, it is *possible* that this may be an allusion to the first Non-Importation Meeting, and the locality, being well known then as Bolton & Sigel's, was referred to, though Francis or Jones then was keeping tavern there.

Here, while Francis was still host, the merchants had an important meeting (“New-York Mercury,” March 5, 1764).

My opinion is that the first preliminary meeting was held by the Liberty Boys at the House in the Fields, but that the merchants stood aloof, and the need of joint action bringing them together, the compromise between the headquarters of the one and of the other was agreed to as the City Tavern.

We all know where that was (the Boreel Building). This, the mansion of James De Lancey, Lieut.-Governor, was opened as a tavern under the sign of the "Provence Arms" by Edward Willett, April 15, 1754. ("New-York Mercury," April 15, 1754.) See *Provence Arms*.

Sons of Liberty.

PLACE OF MEETING. 1764. *Edward Barden*, who keeps the sign of the "King's Arms" at the upper end of the Broadway, facing the Commons, the House wherein Philip Kuysick formerly lived, and lately Benjamin Keats. (Opening Adv. Weyman, March 12, 1764.)

This house was bought by the Sons of Liberty in 1770, and appears by the name of Hampden Hall.

1775. *Edward Bardin*, who lately kept Hampden Hall Tavern, in the Fields in the City of New-York, has removed to the house and large garden in Beekman Street, formerly called Chapel Street, in said city, lately occupied by Mr. Bampis, and now called Kensington.

A summer garden, etc. (Hugh Gamis, "New-York Gazette," 1230, May 3, 1775.)

NOTE TO BAIRDEN-KEATS. 1. 1760. Wanted, a young man to attend a bar. *Benjamin Keats*, at the sign of the "King of Prussia," in the Broadway. (Weyman, April 21, 1760.)

2. 1765. Richard Howard begs leave to inform the public that he has opened a House of Entertainment, the noted and well-frequented one wherein Mr. Philip Kuysick and Mr. Benjamin Keats lately lived, near the college in the church ground. (Weyman, May 16, 1765.)

1759. November 12. House and Lot in the Broadway at the *Corner of the Spring Garden*, now made

use of as a Tavern, keeping the sign of the "King of Prussia," next door to Dr. Johnston's, 2 stories high, 5 fireplaces, 8 square rooms, House 29 x 70. Inquire of John Downs. (Weyman, November 12, 1759.)

A. 1769. Liberty Boys meet at Vandewater's Tavern. Henry Vandewater's, otherwise called Catemut's, to celebrate the Repeal of the Stamp Act. (Hall's "New-York Journal," 1367, March 16, 1769.)

B. 1774. The Sons of Liberty meet till the arrival of the Tea Ship at Tasher Drake's (Fly Market). (Hall's "New-York Journal," 1628, March 14, 1764.)

Tasher Drake, near Beekman Slip, February 2, 1775.

1785. NOTE TO A. Mr. Low will open his Singing School this evening at the House of Mr. Van de Water, nearly opposite the brick *Presbyterian Church*. (London's "New-York Packet," September 11, 1785.)

1758. George Burns removed from the sign of "Admiral Warren," opposite the Presbyterian Meeting House. (Gunis, "New-York Mercury," May 29, 1758.)

1778. To be let, a large corner house at the upper end of Wall Street, opposite the old Presbyterian Meeting, for many years past a noted tavern. ("New-York Gazette," February 16, 1778.)

De La Montagne.

On the road, a continuation of Broadway, there were several meal-houses and tea-gardens, and *opposite the Park*, where Peale's Museum stood later, was the celebrated garden and public house of De la Montagne, where the Liberty Boys had their rendezvous. The Liberty Pole was near by. (Stevens's "Progress of New-York in a Century.")

The First Dutch House of Entertainment.

The Old "Stadt Huys" or City Hall, formerly the *City Tavern*, stood on the present *northwest* corner of Pearl and Coenties Alley; it had a cupola and a bell. (Thomas W. Gerard, "Old Streets of New-York under the Dutch." Paper before N. Y. Hist. Soc., June 2, 1874. Printed, Douglas Taylor, 1874.)

I have not examined this title for exact site; Gerard must be right.—J. A. S.

Gabriel Thompson

Appears as having an excess of excise money remitted to him, August, 1693. ("English Calendar," 235.) Presents his account against the Assembly, November, 1751. ("English Calendar.")

Earliest Notices of English Tavern, New-York.

KING'S HEAD. Conference Committee called at the sign of the "King's Head," kept by Roger Baker, August 29, 1701. ("Assembly Journal," I., 129.)

LOCATION. Henry Coleman, Butcher, and Helena, his wife, in consideration of 348£ 7 Schillings, to Roger Baker, witness, in a certaine street called Queene Street, upon the North Side thereof lott bounded on the east by the street which leads from Queene Street aforesaid to *Green Lane*. ("New-York Conveyances," Lib. 25, p. 35. Dated February 3, 1701. Recorded February 17, 1702.)

NOTE. The Conference Committee Council House of Representatives, which met at the King's Head, adjourned to the sign of the "White Lion," kept by Gabriel Thompson. ("Assembly Journal," I., 129, August 30, 1701; September 11, 1701.—GABRIEL.)

Coffee Houses.

My first memorandum of a Coffee House in New-York, Slave Buttery advertised to be removed to Mr. Todd, next door to the Coffee House. (Bradford's "New-York Gazette," May 21, 28, 1733.)

Todd kept the Black Horse Tavern over against the sign of the "Black Horse," in Smith Street, near the Old Dutch Church. (Bradford's "New-York Gazette," August 4, 11, 1735.)

I know nothing of Mrs. Lamb's 1691 reference.

NEWPORT, November 16, 1889.

DEAR SIR: After mailing my letter to you yesterday evening, I came upon my missing note-book, and send you the enclosed touching La Montagne.

I am a little rusty, but I am inclined to doubt the connection of La Montagne with the Liberty Boys.

Certain it is that the King's Arms, kept by La Montagne, 1779-78-, corner of Murray, and Hampden Hall, corner of Warren, where Bardin was in 1774, and Campbell in 1775, were not *both* the rendezvous of the Patriots.

If you search the titles of these houses, pray send me the result, and oblige,

Yours truly,
(Signed) JOHN AUSTIN STEVENS.

I may have other Holland Lodge notices; would you like them?

De la Montagne.

There were two houses in the Broadway by the Fields which are intimately connected with the proceedings of the Sons of Liberty.

The first of these houses which acquired celebrity in this connection was known by its host "De la Montagne" or "De la Montange."

This building stood in the church ground, a part of the large Trinity Church property. Later, when the name of Great George street was given to the extension of Broadway, it was known as No. 317. It is now the site of the corner of Murray; in the rear of the building were the college grounds, in front the Common or Fields.

In 1755, two dwelling-houses adjoined it, situated on two front lots and a cross lot on Murray street. At this time, *Philip Kuysick* kept a house of entertainment, but under what *sign* has not been ascertained. In 1759-1760, Benjamin Keats is found as his successor, with the sign of the "King of Prussia." (Dr. Johnson, President of King's College, lived next door.)

In 1763, Richard Howard takes the "*noted and well-frequented*" house.

In 1764, Edward Barden obtains the "Sign of the 'King's Arms,' which Mrs. _____ had lived under near the fort at the lower end of the Broadway," and hangs it out at the upper end of the Broadway, on the house wherein Philip Kusick formerly lived and Benjamin Keats.

In 1769, Bardin leaves the King's Arms, and *Abraham Montagne* takes possession, announcing "as soon as it can be procured, to keep the *same* sign" (the King's Arms).

After *De la Montagne's* death it was kept by his widow. Mrs. Henry Kennedy was living in the house in 1785. (In 1773 it is described as near the Liberty Pole, which was, in fact, opposite to it.) (See note A.)

A. DE LA MONTAGNE. 1773. Entertainment at De la Montagne's Long Room, at the King's Arms, near the Liberty Pole. (Hall's "New-York Journal," January 28, 1773, 15, p. 93.)

Hampden Hall.

1775. Edward Bardin, who lately kept Hampden Hall Tavern in the Fields, moved to Beekman to the Kensington (Gamis, "New-York Gazette," May 3, 1775); and Francis Campbell, on the 24th of May, 1775, advertises that he has opened the house kept by Edward Bardin, the corner of Warren Street, on the road to the Water Works. (Gamis, May 27, 1775.) [1233]

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From this I infer that the Liberty Boys were dissatisfied with the King's Arms, which we find (see note A preceding) De la Montagne had evidently obtained from Bardin and had swinging in 1773, and alike with *Van de Water* when they met to celebrate the repeal of the Stamp Act in March, 1769, accordingly in 1770 purchased the Arms at Warren street and Broadway, what was in 1771 called *Hampden Hall* (our Hall of that year).

Bardin went to St. Rustatia and opened a public house there (see Gamis, "New-York Gazette," July 1, 1771), but evidently returned and took charge of Hampden Hall (stated by Francis Campbell).

When I made my notes the Historical File was not as complete as now, and I am not *full* on Hampden Hall references.

These confirm my opinion that the Whigs were not content with De la Montagne, and that the *second period* of excitement, *the strict enforcement of the Non-Importation Agreement* in reply to the British Acts of Parliament of 1770, was that in which Hampden Hall was the patriotic rendezvous.

Freemasons' Arms.

A third house was the corner house at the upper end of Broadway on the east side (site of present "Herald" Building).

This was the Masons' Arms, or Freemasons' Arms, kept by John Jones and Samuel Francis. Here, in my opinion, the Liberty Boys conceived the idea of non-importation as a remedy for all their ills.

The New England element, led by Isaac Sears, and the Presbyterians, by John Morris Scott, here ruled the bourgeois class, and a portion of the more conservative but not less patriotic merchant class, who preferred to run revolution decently and orderly.

The Masons' Arms is found in 1763 kept by George and Edward Hopkins on Golden Hill. (Weyman, 1763, May 30, 233.)

The Freemasons' Arms in 1784, corner of King street. ("New-York Packet," May 10, 1784, No. 383.)

Van de Water. September 7, 1787.

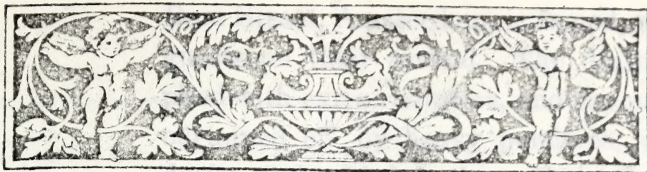
Watch established at Van de Water's Tavern in the North Ward. ("New-York Packet," September 7, 1787, No. 730.)

Holland Lodge. March 10, 1789.

The Holland Lodge House at Mr. Beckman's in Cortlandt Street.

The Cincinnati General Meeting same place, March 11, 1789. ("New-York Packet," March 10, 1789.)





FIFTH ANNUAL DINNER OF THE HOLLAND SOCIETY OF NEW-YORK,

JANUARY 10, 1890.



THE Fifth Annual Dinner of The Holland Society took place in the great entrance-hall of the Equitable Building, No. 120 Broadway, New-York, on Friday evening, January 10, 1890, at half-past seven o'clock. The marble hall was decorated with groves of fir-trees, among which scintillated bulbs of electric light, giving the appearance of stars; and over six thousand tulips were raised especially for this occasion. The lofty ceiling and walls were draped with the colors of Holland and America, producing a fine effect. The dinner and wines were excellent, being furnished by the Café Savarin. President William Allen Butler, Jr., of the Lawyers' Club, and his Executive Committee kindly placed the suite of rooms belonging to the Lawyers' Club at the disposal of The Holland Society. The reception-room was used as a hat-room, where the honored Dutch drink half-en-half, for which Wynant Fockinck's,

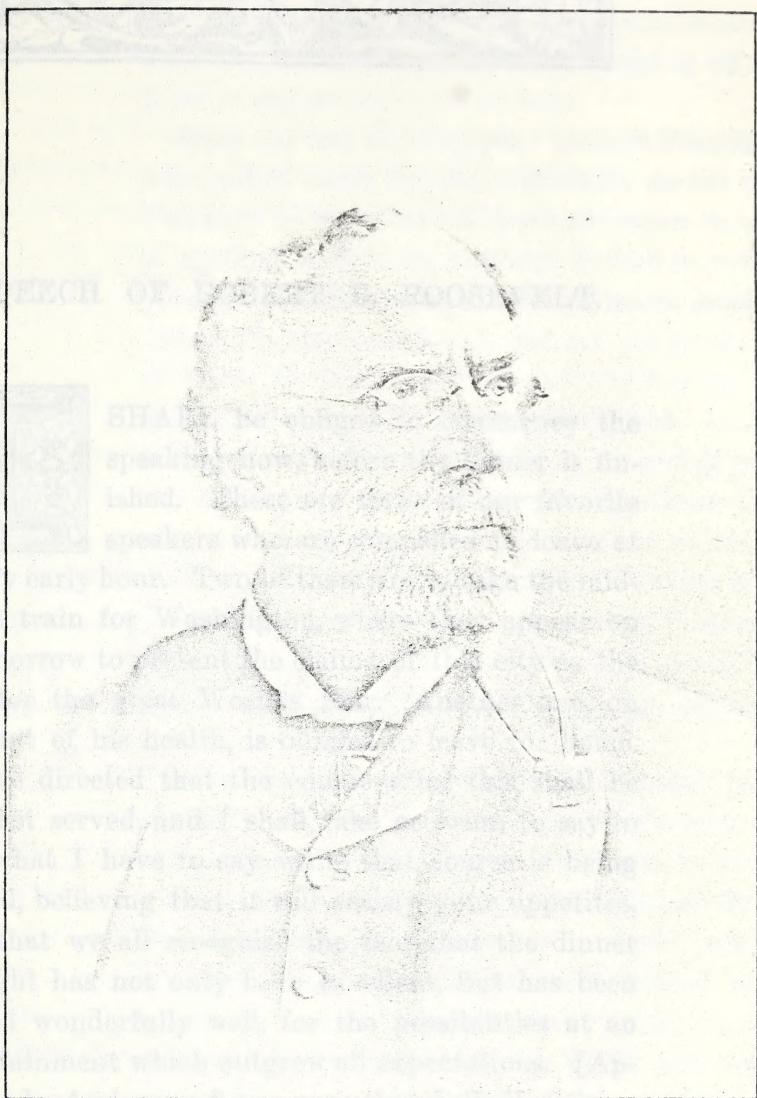
Dam Straat, Amsterdam, is famed, was served to the guests on their arrival. The dining-hall was supplied with extra radiators, and the passageways were curtained off by heavy portières, which prevented drafts, and added to the artistic decorations. During the dinner the whole superb picture was photographed by magnesium light. Judge George M. Van Hoesen, Chairman of the Dinner Committee, made arrangements with the elevated road to have a special train at the Rector-street station for the convenience of the guests when the dinner was over. The pipes and tobacco used were specially imported from Holland for the occasion by Mr. Robert B. Roosevelt.

At half-past seven, exactly, all the guests were seated, each wearing his "Beggars' Badge," and the dinner commenced. The Hon. Robert B. Roosevelt, Vice-President of the Society for New-York City, and Acting President of The Holland Society, presided.



SPEECHES.

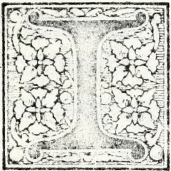
At about 11 o'clock P. M., the Society was called to order by Acting President Robert B. Roosevelt, who headed the list of speakers, being down on the program to respond to the first toast, "The Holland Society of New-York." He said:



Yours truly
A. R. Roosevelt



SPEECH OF ROBERT B. ROOSEVELT.



SHALL be obliged to commence the speaking now, before the dinner is finished. There are three of our favorite speakers who are compelled to leave at a very early hour. Two of them are to take the midnight train for Washington, where they appear on the morrow to present the claims of this city as the site for the great World's Fair. Another one, on account of his health, is obliged to leave for home. I have directed that the course after this shall be the last served, and I shall take occasion to say to you what I have to say while that course is being served, believing that it will satisfy your appetites, and that we all recognize the fact that the dinner to-night has not only been excellent, but has been served wonderfully well, for the possibilities at an entertainment which outgrew all expectations. [Applause.] And now I am sure that I shall wake a responsive throb in the hearts of all of you when I come to speak of your deceased President, and that you will all join with me heartily in paying a tribute of respect to his memory.

As we come together once more at this our annual gathering, to enjoy ourselves, to renew our mutual friendships, and to revive the recollections associated with our ancestry, there is one thought in all hearts, there is one presence we all miss.

Since our last meeting your beloved President has been called away by the inexorable decree of fate. Untimely to us seems his death, cut short in a career of sterling usefulness, although he had in well-spent years passed the allotted period of man's days.

But his heart and hands had not yet grown weary or feeble in doing good, his activity for the benefit of his fellow-men was still undiminished. In a thousand ways was his personality of exceeding value to the community in which he lived, where his acts of gracious charity were as numerous as they were modest. In all his philanthropic endeavors he made it a rule to obey the divine command, "Let not thy left hand know what thy right hand doeth." And yet in every direction we hear of his innumerable acts of kindness.

More especially, since his death, and when member speaks to member, do the silent, often secret, acts of his goodness and self-sacrifice come to be known.

From the church in its good works and its charities, from the bar and bench in their power and influence, from the ragged night-school of poor newsboys in some obscure ward, from the foreign mission for the spread of our faith, and from innumerable cases of individual benefaction, come praises, deep and heartfelt, of his untiring zeal in well-doing.

But we who know him best miss him more than most. We miss his kindly smile, his cheery presence,

the warm pressure of his hand, the honest glance from his true eyes.

"Oh, for the touch of a vanished hand, for the sound of a voice that is still!" For that very reason, however, we must not allow his loss, his bodily absence now and forever from our board, to diminish our enjoyment, or to be a dampening influence upon our festivities. He would not have it so if he could speak. He always added to our happiness and the happiness of all during his life, and would not sadden any by his death.

The true purpose in retaining green and bright the memory of the good men who have passed away is for the benefit of the living more than for the glory of the dead.

It is not the tear of the moment shed,
When the green turf has just been laid o'er him,
That can tell how beloved is the soul that has fled,
Or how deep in our hearts we deplore him.

Let his noble life be an example of public spirit, of industry in doing good, of love for mankind, to us all. Let us utilize the virtues of the dead as an example to inspire the living, as we pride ourselves upon the glories of our ancestors, to stimulate ourselves and encourage our descendants.

Such is the purpose and the value of these annual entertainments. We keep national spirit and true patriotism alive and healthy by recalling the grand self-denial of our forefathers, by whose heroic deeds the happy institutions which we now so thankfully enjoy were founded.

This is the meaning to the country of recalling the brave battles fought by the fearless Dutch nation for

eighty years against the enormous power and relentless despotism of Spain for free thought, free religion, and free schools. To encourage to similar deeds among our own compatriots, if occasion should require, do we fight o'er again the Siege of Leyden, the victories of Van Tromp, the thousands of desperate battles in little Holland against great Spain, and once more glorify the courage and self-sacrifice which as a last desperate expedient cut the dikes and accepted death by the raging waters rather than submission to a merciless foreign foe. [Applause.]

I often think that, in contemplating the glories of Ancient Holland, we forget or belittle the honors of Modern Holland. We depreciate the present in the shadow of the dazzling past. We fail to do our semi-compatriots or half fellow-countrymen of the Netherlands of to-day full justice in perhaps doing more than justice to our ancestors, of whom we have such preëminent reason to be proud.

We are apt to take as true the absurdly false picture, painted in pure pleasantry, of the amiable Hollander smoking his pipe, indifferent to what occurs about him, lazy, sluggish, and possibly cowardly, shrinking from maintaining his honor or his rights, immersed only in business and stimulated only by the greed of gain.

On the contrary, I believe the patriotism of Holland is as pure and ardent to-day as ever it was, and the readiness for self-sacrifice for their country as strong among her people. [Loud cheering.]

It is true that the spirit of commerce is abroad in the world; that the Dutch, having fallen into the ease that accompanies the possession of great wealth acquired by the enterprises of past centuries, have

lain dormant for some years. But they are now waking up; they are everywhere entering the busy marts of men, and with no laggard steps. They have more vessels to-day sailing to foreign ports than has the United States. Amsterdam and Rotterdam, their business centers, are alive with movement and active with mercantile ventures. Call Dutchmen slow, when their railroads are the only ones in Europe which make forty miles an hour, excelled in speed only by a few trains in England and in our own fast country! [Cheers.]

Call them cowardly, when they stand unmoved between the unyielding iron bull-dog of Central Europe, on one side, and the volatile, irascible French nation on the other; Germany, with its enormous armies, longing for conquest and forced by its very successes to further aggressions, and France burning to revenge the dire defeats of Sedan and Paris. Holland stands unmoved and unterrified, trusting to the patriotism of a free people, which, if need be, is again ready to cut the dikes and let in the roaring sea to overwhelm invader on one side or the other and invaded in one overwhelming deluge. [Tremendous cheers.]

There is to-day a remarkable philanthropic spirit in Holland. The number of institutions of charity for the sick, or aged, or orphaned, or infirm, both public and private, would surprise even our charitable nation. There is hardly a little town that has not its hospital and asylum, well kept and comfortable, and as far as possible removed from the workhouse of England, or the almshouse of America; while the lists of similar institutions in the larger cities, with their boards of direction, cover page after page of the directories.

It has not been merely a doctrine of Holland that there should be a free church and free schools, but that it was the duty of the rich to aid, protect, and encourage the poor in all ways right and reasonable. The result is that in no country of Europe are the poor, the poorest poor, the laborers, with bodies and backs, so contented, so well off, so industrious, so thoroughly respectable and self-respecting as in Holland. Of course there are agitation and discussion, demands for eight hours and higher pay; but these questions are treated intelligently by an elected Parliament on the one hand, and reasonably by a sensible people on the other.

In many points the Dutch resemble the Americans, especially Americans of native descent. I was struck by one point of similitude among many others, during my residence in The Hague, between that city and old New-York, the New-York of my youth. Young ladies walked the streets unprotected, usually by twos, but often singly, invariably by daylight and often in the evening, if accidentally detained, and they were in all cases as safe from injury or insult as they would be here or in one of our country villages, where every man is acquainted with his neighbor and his neighbor's daughters.

And Holland is the only country in Europe of which this can be said; the one shining example of holy respect and reverence for that sacred foundation of humanity, religion, and civilization — woman's honor! [Great applause.]

I have called the Netherlands a Republic, and such it practically is, and all Republics tend to mediocrity among their citizens—a steady leveling-up to one universal plane. But it was a citizen of that Repub-

lie who, when invited to admire a review of German troops, and especially the stature of a certain corps, replied, "They are not large enough." "Not large enough," exclaimed his German friend, "there is not a man there under six feet." "Yes," replied the quiet Dutchman,—phlegmatically, his critics might say,— "but when we cut the dikes the water will be seven feet deep in the shallowest parts!" [Loud laughter and applause.]

In the arts Republican Holland holds its own with its competitors, if not with its own past record. Its painters of marine scenes, meadow views, of animals and of domestic interiors maintain a high reputation. Its current literature, if not abundant, is creditable.

The Dutch language, one of the finest, if not the very finest of modern times, the mother of all the Northern tongues, is spoken in its purity by few—few even of Hollanders. Its narrow territory is bounded close, on one side by the rough German, and on the other by the trivial French, and its use is so limited that every well-to-do Hollander speaks French and English like his mother-tongue, the latter often so well that I have seen the speaker on several occasions taken for an English man or woman, and asked if he or she spoke Dutch. [Laughter.]

Many charming works are still published yearly in the Dutch language, and, strange as it may seem, the Dutch writers of jokes produce, in the "Humoristisch Album," the best, liveliest, and wittiest humorous periodical of the age or the world, and one, moreover, that does not contain an immodest joke or an indelicate allusion. The "Stupid Dutchman" is the leader in delicate witticisms and refined pleasantry.

Republican Holland is governed, it is true, by a king, but it is governed through mutual love, respect, and affection; not by tyranny on one side and terror on the other. The Dutch are sensitively jealous of their rights, and quick to assert and defend them; but they are bound, by years of mutual devotion, of common suffering, struggles and trials, with links stronger than those of strongest steel to the honored House of Orange. [Applause.]

The memories of a thousand bloody fields in which a Prince of Orange led, and the people of Holland followed, against whatever there might be of odds, to death, defeat, or victory; of dogged endurance through eighty years of terrible warfare, maintained side by side by prince and citizen, by general and private, under an unflinching determination to succeed in a cause that appealed to the hearts and consciences of both, or if not, then to perish together—these have bound a free people to a worthy king, and a worthy king to a free people. It is not necessary to freedom, or even republicanism, that every individual should vote for every incumbent of every office. We do not do so even in our own land of liberty.

In the Netherlands all the law-givers are elected by the people by ballot, except the sovereign, and he is elected by affection. One sentiment pervades all Holland—devotion to the reigning house. It forgives the occasional eccentricities or errors of a ruler. It burns warmly toward the present king. It is still stronger toward his lovely little daughter, "Onze Prinses," as they affectionately delight to call her. [Great cheering.] It comes up from Catholic and Protestant, from Gentile and from Jew alike.

And, to prove that it is reciprocated and deserved, it is only necessary for me to read the brief and eloquent proclamation which was issued by his Majesty William III., on the celebration of the fortieth anniversary of his elevation to the throne; the translation, however, naturally losing much of the force and power of the original.

On May 12, 1889, on the occasion of the celebration of the fortieth anniversary of his reign, his venerable Majesty William III., the present sovereign of the Netherlands, addressed to his people from a bed of sickness and suffering, upon which he had lain for over a year, the following proclamation:

BELOVED FELLOW-COUNTRYMEN AND SUBJECTS:

Forty years have passed to-day since I solemnly undertook the duties of ruler over the people of the Netherlands. Will my people bear witness for me that I have kept the royal word that then I pledged?

I can testify for them that in joy and sorrow, in days of gladness and of gloom, my people have remained faithful to me and to my house.

I have always endeavored to forward the happiness and well-being of our Fatherland. With sincere thanks to the Almighty, do I now look back upon the time which has passed since then. Its blessings have confirmed the ancient bond of union between Orange and the Netherlands. [Applause.]

Upon the future of my house and people I invoke the same blessings upon this solemn day.

The remembrance of the past is to me an assurance for the future. Orange and the Netherlands, by God's blessing, united, powerful, and free.

WILLEM.

THE LOO, MAY 12th, 1889.

Forty years previously, on ascending the throne, he had, in the Nieuwe Kerk of Amsterdam, uttered the following solemn pledge:

I bind my life up with that of a people greater through their virtues than through the possession of extended territories, mightier through their unity than in the number of their soldiers or sailors. There is no grander glory than to be called king of such a people. [Long-continued applause.]

Mr. Roosevelt's speech in Dutch, as it appeared in the Holland newspapers, is given here.

Toast uitgebracht door den W. Ed. Geb. Heer Robert B. Roosevelt ter gelegenheid van heit vijfde jaarlijksche Diné der Hollandsche Sociëiteit van New-York, 10 Januari, 1890, in de ingangszaal van het gebouw der Equitable Levensverzekering's Maatschap, pij Broadway, New-York.

Teruijl wij ons opnieuwvereenigen tot ons jaarlijksch genoegelijk samenzijn, om onze wedenkeerige vriendschap hechter te doen worden, en om de herinneringen te verlevendigen die ons binden aan onze vroege voorvaderen leeft in ons aller hart het beeld van een man wiens afwezigheid ous allen een droef gemis is. Sedert onze laatste ontmoeting is uw geliefde Voorzitter door een onverbiddelijke beschikking van het noodlot, van onze zijde weggeroepen. En al had hij in wel besteede jaren den gemiddelden menschenleeftijd reeds overschreden, ons schijnt zijn dood on tijdig, zoowij zien hae hij werd weggerukt

uit een kring waarin hij onmisbaar scheen. Want zijn hart en zijn handen waren nog verre van vermoeid, nog in lang neit te zwak om wel te doen, en hij zelf zou voorzeker zijn arbeid voor het welzijn van zijn medemenschen nog neit als geeindigd hebben beschouwd. Om duizend redenen was zijn leven van aanmerkelijke waarde voor zijn omgeving; want zijn kiesche weldaden waren even talrijk als ze bescheiden waren. In al zijn menschlievend streven maakte hij het zich een gewoonte, het goddelijke gebod te volgen: "Laat uw rechterhand niet weten wat uw linkerhand verricht." En in elke richting hooren wij van zijn tallooze daden van menschenliefde. Inzonderheid thaus, nu hij dood is en zijn vrienden onderling zijn heengaan en zijn daden bespreken, komen vele benijzen van zijn menschlievendheid en van zijn zelfopoffering aan het licht, die eertijds geheimen voor ons waren. Uit de kerk met haar zendingen en haar instellingen van liefdadigheid; uit de gerechtszaal met haar ver — reikenden invloed; uit de schamelijke avondschool voor arme krautenjongens in een onaanzienlijke buurt; uit den boezem van de buitenlandsche Zending tot verspreiding van ons Geloof, en uit den mond van tallooze bijzondere personen die zijn grootmoedigheid hebben onderhouden rijzen loftuitingen op voor zijn onvermoeibaren ijver in het weldoen. Doch wie zijn tegenwoordigheid het droevigst missen, zijn wij die hem het best hebben gekend. Wij missen zijn vriendelijken glimlach, zijn opwekkende tegenwoordigheid, den warmen druk van zijn getrouwe hand, den eerlijken blik uit zijn oprechte oogen. "Ach, voor een enkelen druk van een hand die voor altijd verdwenen is; ach, voor een enkel geluid van een stem die voor

eenwig zuijgt.”—Maar zeit; juist om het karakter dat zijn geheele leven kenmerkte, mag zijn stoffelijke afwezigheid geen oorzaak zijn die onze stemming kan verduisteren, of een verkillenden indruk zou kunnen brengen te midden van ons feestelijk samenzijn. Zoo hij thaus spreken kon, hij zou het niet veroorloven. Hij heeft steeds in ruime mate deelgenomen in onze vreugd en in het geluk van een iegelijk zoo lang hij ademde, en het zou in strijd met zijn karakter, om uw vreugd te verstoren door zijn verscheiden.

Het waarachtige doel dat wij beöogen, zoo wij de herinnering aan de afgestorvenen levendig trachten te houden, is veeleer het welzijn van de levenden dan de roemrijke vermelding van hen die niet meer zijn.

De traan, vergoten op het oogenblik dat men met groene zoden het zooëven begraven levenlooze lichaam overdekt, spreekt niet altijd van de liefde die men den ontvloten ziel heeft toegedragen, noch ook van den omvang van de omringende vrienden.

Laat voor ons zijn edel leven een voorbeeld zijn van liefde tot het menschedom, ijver in het weldoen, en oprechtheid tegenover allen zonder onderscheid. Laat ons de deugden van den afgestornene stellen toteen voorbeeld dat de levenden tot navolging moet aansporen. Want zoo ook verheffen wij ons op den roem onzer voorvaderen, om ons zelven or mede te sterken en onze nakomelingen tot even groote daden aan te moedigen. Dit is ook het doel en de strekking van onze jaarlijksche bijeenkomsten. Wij houden nationaliteitsgevoel en vaderlandschliefe krachtig in leven, door ons de groote zelfopofferingen van het voorgeslacht voor oogen te stellen, aan welks heldenmoed wij de gelukkige instellingen te

danken hebben waar van wij zoo dankbaar de voordeelen genieten.

Voor het geheele land is dit de beteekenis van de herinnering aan den dapperen strijd die door de onvertraagde Hollanders gedurende tachtig jaren is gestreden, tegen de uitgebreide macht en de meedogenlooze heerschzucht van Spanje, ter wille van vrije gedachten, vrijen godsdienst en vrije scholen. Zoo wij in onze herinnering op nieuw den strijd voeren tot ontzet van Leiden, op nieuw de overwinning behalen van Maarten Harpertzoon Tromp, op nieuw de ontelbare wauhopige schermukelingen doorleven van het kleine Holland tegen het zooveel grootere Spanje, en zoo wij op nieuw den moed en de zelfopoffering loven van de dapperen die de dyken doorbraken, en liever in de wilde stroomen van het ongetemde water het leven lieten, dan zich te onderwerpen aan een buiten landschen heerscher; het is om in ons eigan land een even groote zelfverloochening aan te kweeken voor het geval dat die ons eens te stade zoude mogen komen. Intusschen dikwijls denk ik dat wij door steeds te wijzen op den roem van het Holland van voorheen, het Holland van heden afbreuk doen. Wij vergeten of verkleinen het togenwoordige bij den overweldigenden glans van het schitterend verleden. Wij blijven in gebreke onze halve landgenooten in Nederland op hun volle waarde te schatten, door wellicht te veel ons bezig te houden met onze voorvaderen op wie wij met zoo onbetwiste rechten trotsch mogen zijn. We zouden ons zelfs laten verleiden als waar aan te nemen het zoo ten volle ongerijmde beeld van den goedigen Hollander die zijn pijp rookt, vadsig, traag schijubaar lafhartig, terugdeinzend voor het verdedigen van zijn rechten,

land staat voor niets belangstelling koesterend als voor zijn handelszaken, en slechts aangespoord door het vooruitzicht van winst.

Ik geloof dat integen deel de vaderlandsliefde van de Hollanders even zuiner en even varig is als zij ooit is geweest, en dat zig nog even rap gereed zijn tot zelfverloochening als in de dagen van roem en dapperheid. Het is waar dat de handelsgeest naar de ruime buitenwereld is overgeplaatst. Het is waar dat de Hollanders, zich wiegend in het zelfbehagen dat het bezit van rykdommen vergezelt die door den ondernerningsgeest van vroegere eenwen zijn byeengezameld, gedurende eenige jaren hebben geslapen. Doch wederom zijn zij outwaakt, en overal nemen zij deel in het drukke handelsverkeer, en voorzeker niet met tragen tred. Het aantal van hun schepen die buiten landsche havens aandoen is grooter dan dat van de Vereenigde Staten. Amsterdam and Rotterdam, de hoofdzetel van hun handel, zijn in voortdurende hemeging, en alom van koopmansgeest doordrongen. Noem gij vrij de Hollanders langzaam, weer spoorwegen de eenige in Europa zijn die veertig mijl per uur afleggen; een spoed slechts overtroffen door enkele treinen in Engeland en in ons eigen vooruitstrenend land.

Noem gij hen vrij lafhartig, teruijl ze zich onaangetast handhaven tusschen de onbewegelijke ijzeren wapens van Midden-Europa aan de eene, en de onbestendige opvliegende Fransche natie aan de andere zij. Duitschland met zijn talrijke legers, tuk op overwinning en gedwongen door zijn vorlogsgeluk tot steeds verdere uitbreiding, en Frankrijk, brandend van verlangen om den schandelijken nederloag en de vernederingen van Sedan en Parijs te wreken. Hol-

land staat onbewogen en onbeängst, vertrouwend in de vaderlandsliefde van een vrijgeboren volk, dat zoo het noodzakelijk zou zijn, wederom gereed zou staan om de beschermende dijken door te breken en de bulderende wateren binnen te laten, die den overweldiger zullen doen verdwijnen in een alles verwoestenden zonduloed.

Er heerscht in onze dagen een merkwaardige geest van liefdadigheid in Nederland. Het aantal liefdadige instellingen voor zieken, voor onden van dagen, voor onderloozen, voor gebrekkingen, zoowel in 't openbaar als in 't bijzonder, zou zelfs onze eigen weldadig gezinde natie verstomd doen staan. Ter nauwernood vindt men er een stadje dat niet voorzien is van een huis voor zieken of voor onde lieden, goed onderhouden en aangenaam ingericht, en aanmerkelijk hooger staande dan eet werkhuis in Engeland, of het aalmoezeniershuis in Amerika, terwijl de lijsten van dergelijke inrichtingen in de grootere steden, met de namen van hare direkteuren, bladzij aan bladzij van het stedelijk Adresboek vullen. In Holland regeert niet slechts het denkbeeld dat het goed is, vrije godsdienst en irije scholen te bezitten, doch ook dat het de plicht is van de bezitters, om den nooddrufftige langs alle rechtvaardige en verstandige wegen te helpen, te beschermen en aan te moedigen. Het gevolg is dat in geen land van Europa de arme, de armste der armen, de werkman met het vermoeide lietaam en den gebogen rug, zoo tevreden, zoo betrekkelijk welgesteld, zoo werkzaam, zoo ten volle ordentelijk is en zooveel eerbied heeft voor zich zelve, als in Nederland. Natuurlijk, er is opwinding en er zijn redetwisten, er is een eisch voor een werkdag van acht wren en voor loonwerhooging; maar

door een zelfgekozen Staten-Generaal aan de eene, en door een zuiver oordeelend volk aan de andere zij, worden deze aanstootsteenen met verstand op zijde gerschoven.

Er zijn vele punten van overeenkomst tusschen de Hollanders en de Amerikanen, voornamelijk die van Hollandse afstamming. Gedurende mijn verblijf in den Haag was ik getroffen door een punt onder velen, waardoor die stad mij het oude New-York met mijn jeugd voor den geest terugriep. Jonge meisjes liepen er onbeschermd door de straten gewoonlijk in paren, maar dikwijls ook geheel alleen, steeds bij dag en somtijds des avonds indien zij toevallig waren opgehouden, en zij waren er ten allen tijde zoo veilig tegen aanrauding en belediging, als zij het zijn zouden in een dorp op het platte land, waar ieder inwoner met zijn buurman en met diens dochters bevriend is. En Holland is het eenige schitterende voorbeeld van heiligen eerbied en van toevijding aan die geheiligde instelling van menschheid, godsdienst en beschaving, de eer van de vrouw.

Ik heb Nederland eens een republiek genoemd; en inderdaad, als zoodamg mogen wij het in werkelijkheid beschouwen. En alle republieken doen onder haar ingezetenen, hoewel onder den schijn van overschilligheid, onafgebroken streven outstaan naar de hoogte van een algemeen ideaal. Zoo was het ook een ingezetene van de republiek Nederland die, toen hij uitgenoodigd was de manoeuvres van eenige Duitsche legerafdeelingen, en inzonderheid van een zeker eskadron dat bekend is om de ontwikkelde gestalten in zijn geledener, te zien en te bewonderen plotseling de opmerking maakte: "Die mannen zijn niet groot genoeg."

“Niet groot genoeg,” rief verbaasd de Duitscher die hem vergezelde, “er is niet een man bij onder zes voet lang.”

“Ja,” zei de rustige Hollander, zeer flegmatick zoo als men gewoon is het te noemen, “maar als wij onze dijken zullen hebben doorboord, zal er zeven voet water staan op onze hoogst gelegen landerijen.”

In de schoone kunsten houdt zich het republikeinsche Holland kranig staande tegenover zijn eigen roemrijk verleden.

De schilders van zeegezichten, landschappen, vee en binnen huisjes handhaven er een hooge reputatie. De Nederlandsche taal een van de schoonste, zoo niet de schoonste der moderne talen, wordt waarachtig zuiver slechts door enkelen gesproken, de Hollanders ijvelen er onder begrepen. Het kleine gebied waar de taal wordt gesproken is ingesloten aan de eene zij door het ruwe Duitschland, aan de andere zij door het wufte Frankrijk en het Nederlandsch wordt in het buitenland zoo zeldzaam verstaan dat ieder welopgenoed Nederlander Fransch en Engelsch spreekt zoo goed als zijn eigen taal, vooral het Engelsch zoo uitstekend dat ik dikwijls gezien heb, hoe men hen voor Engelschen hield en hen vroeg of zij wellicht ook Hollandsch verstonden. Vele verdienstelijke werken worden nog jaarlijks in de Nederlandsche taal uitgegeven, en vreemd als het schijnen moge, de Hollandsche schrijvers van geestigheden bieden de beste, levendigste en geestigste zetten ter wereld in het Humoristisch Album, dat bovendien de deugd bezit van volkomen afnezigheid van zeldeloze grappen of dubbelzinnige uitdrukkingen. De zoogenoemd domme Hollander staat aan het hoofd waar sprake is van beschaafde geestigheid en verfijnde scherts.

Het Republikeinsche Nederland wordt weliswaar geregeerd door een Koning, maar het wordt beheerscht door wederzijdsche toenadering, eerbied en liefde, en niet door heerschzucht aan de eene en angst en schrik aan de andere zijde.

De Hollanders zijn zeer gevoelig in het handhaven van hun rechten en steeds gereed ze te bevestigen en te verdedigen; maar zij zijn door jaren van wederkeerige toewijding en door gemeenschappelijk strijden en gemeenschappelijke beproevingen aan het huis van Oranje verbonden met banden, sterker dan het sterkste staal. De herinnering is daar van duizend bloedige oorlogsvelden waar een Prins van Oranje, den weg wees en waar het volk van Nederland volgde, zij het tegen welk overmacht ook, en bij welke kausen ook van dood of van neerlaag, of van overurnning. Zij aan zij bebben Vorst en volk gedurende tachtig bange jaren van schrikkelijken strijd, in het openbaar en in het geheim elkander bijgestaan, met het onwrikbaar besluit, om het groote doel te bereiken dat den Vorst zoowel als het volk zoo diep ter harte ging, of, zoo niet te zamen in den strijd om te komen. Aldus werd een vrij volk met een waardig Vorst en een vrij Vorst met een waardig volk vereenigd. Het is niet noodzakelijk voor vrijheid en zelfs niet voor republikanisme, dat alle ingezetenen het recht van stemming hebben voor alle openvallende staatsbetrekkingen. Zelfs wij in ons land van vrijheid houden ons daaraan niet immer.

In Nederland worden alle wetgevers bij stemming door het volk verkoyen, behalve de Vorst zelf, en hem is zijn plaats aangewezen door wederzijdsche sympathie. Heel Nederland is doordrongen van liefde tot het regeerend Vorstenhuis; het vergeeft

in zijn Vorst de enkele buitensporigheden die men den tegenwoordigen Koning mag toeschrijven, en nog inniger voelt het zich aangetrokken tot te jonge. Vorstendochter die men met liefdevolle toegenegenheid hed liefst den titel geeft van "Onze Princess." En die liefde gaat uit van Katholiek en van Protestanten, van Joden en van ongeloovigen. En als een bewijs dat die toegenegenheid beantwoord wordt en ten volle is verdiend, behoef ik slechts de korte en welsprekende Proclamatie voor te lezen die door Z. M. Koning Willem III. werd uitgevaardigd bij de viering van den 40 sten verjaardag van zijn troonsbestijging (en die natuurlijk door de vertaling veel van haar oorspronkelijke zeggingskracht heeft verloren).

[VRIJ UIT HET ENGELSCH.]

Op den 12den Mei, 1889, bij gelegenheid van de viering van den veertigsten verjaardag zijner troonsbestijging heeft onze geëerbiedigob Vorst. Z. M. Willem III., Koning der Nederlanden, van het ziekbed dat hij gedurende en jaar niet heeft verlaten, de volgende Proclamatie gericht tot zijn volk:

GELIEFDE LANDGENOOTEN EN ONDERDANEN!

Veertig jaren zijn heden vervloden sedert ik plechtig de plichten op mij nam van een Vorst van het Nederlandsche volk. Wil mijn volk voor mij getuigen dat ik het Koninglijke Woord dat ik heb gegeven ten einde toe gehouden heb? Ik kan getuigen van hen, dat in vreugd en in zorgen, in dagen van blijdschap en droefenis mijn volk mij en mijn huis getrouw is gebleven.

Het was bij voortduring mijn streven het geluk en de welvaart van ons Vaderland te bevorderen. Met oprechten dank tot den Almachtige blik ik terug op den tijd die sedert is verlopen. Zijn voorspoed heeft den ouden bond tussehen Oranje en Nederland nauwer vastgesnoerd. Voor de toekomst roep ik diezelfde zegeningen in op dezen plechtigen feestdag voor mijn huis en voor mijn volk.

De herinnering aan het verleden is voor mij een geruststelling voor de toekomst: Oranje en Nederland bij de Gratie God's, vereenigd, machtig en verij!

WILLEM.

HET. LOO, 12 Mei, 1889.

Veertig jaar vroeger bij zijn troonsbestijging had hij in de Nieuwe Kerk te Amsterdam den volgende plechtigen eed afgelegd:

Ik verbind mijn leven met dat van een volk, grooter door zijn deugden dan door het bezit van een uitgebreid landgebied, machtiger door zijn eenheid, dan door het getal van zijn soldaten te land en ter zee. Er is geen grooter roem dan "Koning van zulk een volk" te mogen heeten.

The presiding officer paused after closing his address, and then proceeded as follows:

"Gentlemen, be in order a moment. I desire you to drink the second toast of the evening, to 'The Memory of President Hooper C. Van Vorst.' I ask you to drink that toast standing, and in silence."

The Rev. Henry Van Dyke, in replying to the toast of "The Typical Dutchman," made a characteristically pointed speech. He said:



SPEECH OF DR. VAN DYKE.

Mr. President and Typical Dutchmen :



WHO is the typical Dutchman? Rembrandt, the splendid artist; Erasmus, the brilliant scholar; Coster, the inventor of printing; Leuwenhoek, the profound scientist; Grotius, the great lawyer; Barendz, the daring explorer; De Witt, the skilful statesman; Van Tromp, the trump of admirals; William the Silent, heroic defender of liberty against a world of tyranny; William III., the emancipator of England, whose firm, peaceful hand, just two centuries ago, set the Anglo-Saxon race free to fulfil its mighty destiny — what hero, artist, philosopher, discoverer, lawgiver, admiral, general, or monarch shall we choose from the long list of Holland's illustrious dead to stand as the typical Dutchman?

Nay, not one of these men, famous as they were, can fill the pedestal of honor to-night. For though their glorious achievements have lent an undying luster to the name of Holland, the qualities that really created her and made her great, lifted her in triumph from the sullen sea, massed her inhabitants like a living bulwark against oppression, filled her cities with the light of learning and her homes with

the arts of peace, covered the ocean with her ships and the islands with her colonies — the qualities that made Holland great were the qualities of the common people. The ideal character of the Dutch race is not an exceptional genius, but a plain, brave, straightforward, kind-hearted, liberty-loving, law-abiding citizen — a man with a healthy conscience, a good digestion, and a cheerful determination to do his duty in the sphere of life to which God has called him. [Applause.] Let me try to etch the portrait of such a man in few and simple lines. Grant me but six strokes for the picture.

AN HONEST MAN.

The typical Dutchman is an honest man, and that's the noblest work of God. Physically he may be — and if he attends these dinners he probably will be — more or less round. But morally he must be square. And surely in this age of sham, when there is so much plated ware that passes itself off for solid silver, and so much work done at half measure and charged at full price — so many doctors who buy diplomas, and lawyers whose names should be "Necessity," because they know no law [laughter and applause], and preachers who insist on keeping in their creeds doctrines which they do not profess to believe — surely in this age, in which sky-rockets are so plentiful and good, well-seasoned firewood is so scarce, the man who is most needed is not the genius, the discoverer, the brilliant sayer of new things, but simply the honest man, who speaks the truth, pays his debts, does his work thoroughly, and is satisfied with what he has earned. [Applause.]

A FREE MAN.

The typical Dutchman is a free man. Liberty is his passion; and has been since the days of Leyden and Alkmaar. It runs in the blood. A descendant of the old Batavian who fought against Rome is bound to be free at any cost: he hates tyranny in every form. [Applause.]

I honor the man who is ready to sink
Half his present repute for the freedom to think;
And when he has thought, be his cause strong or weak,
Will sink t'other half for the freedom to speak,
Caring naught for what vengeance the mob has in store,
Let that mob be the upper ten thousand, or lower.*

[Applause.]

That is the spirit of the typical Dutchman. Never has it been more needed than it is to-day; to guard our land against the oppression of the plutocrat on the one hand, and the demagogue on the other hand; to prevent *a government of the parties by the bosses for the spoils*, and to preserve a government of the people, by the people, for the people. [Renewed applause.]

A PRUDENT MAN.

The typical Dutchman is a prudent man. He will be free to choose for himself; but he generally chooses to do nothing rash. He does not admire those movements which are like the Chinaman's description of the toboggan-slide, "Whiz! Walk a mile!" He prefers a one-story ground-rent to a twelve-story mortgage with an elevator. [Laughter.] He has a constitutional aversion to unnecessary risks,

* James Russell Lowell.

as the man said when the electrician invited him to sit down on a dead wire. In society, in philosophy, in commerce he sticks to the old way until he knows that the new one is better. On the train of progress he usually sits in the middle car, sometimes in the smoker, but never on the cow-catcher. [Laughter.] And yet he arrives at his destination all the same. [Renewed laughter.]

A DEVOUT MAN.

The typical Dutchman is a devout man. He could not respect himself if he did not reverence God. [Applause.] Religion was at the center of Holland's most glorious life, and it is impossible to understand the sturdy heroism and cheerful industry of our Dutch forefathers without remembering that whether they ate or drank, or labored or prayed, or fought or sailed or farmed, they did all to the glory of God. [Applause.] The only difference between New Amsterdam and New England was this: The Puritans founded a religious community with commercial principles; the Dutchman founded a commercial community with religious principles. [Laughter.] Which was the better I do not say; but every one knows which was the happier to live in.

A LIBERAL MAN.

The typical Dutchman is a liberal man. He believes, but he does not persecute. He says, in the immortal words of William III., "Conscience is God's province." So it came to pass that New Amsterdam became an asylum for the oppressed in the New

World, as Old Amsterdam had been in the Old World. No witches burned; no Quakers flogged; no Baptists banished; peace and fair chances for everybody; love God as much as you can, and don't forget to love your neighbor as yourself. How excellent the character in which piety and charity are joined! While I have been speaking you have been thinking of one who showed us the harmony of such a character in his living presence — the first President of The Holland Society — an honest lawyer, an upright judge, a prudent counselor, a sincere Christian, a genial companion. While such a man lives his fellowship is a blessing, and when he dies his memory is sacred.

A MAN OF ELOQUENT SILENCE.

But one more stroke remains to be added to the picture. The typical Dutchman is a man of few words. Perhaps I ought to say *he was*; for in this talkative age, even in The Holland Society, a degenerate speaker will forget himself so far as not to keep silence when he talks about the typical Dutchman. But those old companions who came to this country previous to the year 1675, as Dutch citizens, under the Dutch flag, and holding their tongues in the Dutch language,—ah, they understood their business. Their motto was *facta non verba*. They are the men we praise to-night in our

SONG OF THE TYPICAL DUTCHMAN.

They sailed from the shores of the Zuider Zee
 Across the stormy ocean,
 To build for the world a new country
 According to their notion;

A land where thought should be free as air,
 And speech be free as water;
 Where man to man should be just and fair,
 And Law be Liberty's daughter.
 They were brave and kind,
 And of simple mind,
 And the world has need of such men;
 So we say with pride,
 On the father's side,
 That they were typical Dutchmen.

They bought their land in an honest way,
 For the red man was their neighbor;
 They farmed it well, and made it pay
 By the increment of labor.
 They ate their bread in the sweat o' their brow,
 And smoked their pipes at leisure;
 For they said then, as we say now,
 That the fruit of toil is pleasure.
 When their work was done,
 They had their fun,
 And the world has need of such men;
 So we say with pride,
 On the father's side,
 That they were typical Dutchmen. [Applause.]

They held their faith without offense,
 And said their prayers on Sunday;
 But they never could see a bit of sense
 In burning a witch on Monday.
 They loved their God with a love so true,
 And with a head so level,
 That they could afford to love men too,
 And not be afraid of the devil.
 They kept their creed
 In word and deed,
 And the world has need of such men;
 So we say with pride,
 On the father's side,
 That they were typical Dutchmen.

When the English fleet sailed up the bay,
 The small Dutch town was taken;
 But the Dutchmen there had come to stay,
 Their hold was never shaken.
 They could keep right on, and work and wait
 For the freedom of the nation;
 And we claim to-day that New-York State
 Is built on a Dutch foundation.
 They were solid and strong,
 They have lasted long;
 And the world has need of such men;
 So we say with pride,
 On the father's side,
 That they were typical Dutchmen.



The next toast in order is "The Hollander as an American," and as the one who will respond to that toast I have the pleasure of introducing a gentleman who, although he is related to myself, I can say has risen from wealth to reputation, from the private station in life to a public one, and has always sacrificed his personal interests to the public good—Mr. Theodore Roosevelt.



SPEECH OF HON. THEODORE ROOSEVELT.

Mr. President and Gentlemen:



Who are of Dutch descent have cause to be proud of our sturdy ancestors for many reasons. They were honest, fearless, hardy men; they were thoroughly manly, in the best sense of the word; they were orderly, thrifty, hard-working, law-abiding citizens, with the love of civil and religious liberty deeply ingrained in their hearts; and withal, which is no small merit, they enjoyed life to the full. No race in Europe has produced stouter fighters, stancher patriots, wiser statesmen, or citizens more resolutely devoted to order and liberty. But all the good qualities of our ancestors would have been worse than wasted upon them as citizens of this republic had they not possessed one indispensable gift—that is, had they not possessed the faculty of becoming good American citizens, completely Americanized in heart and mind, paying no heed to things European, but pressing all their energies into the service of the mighty republican commonwealth of which they had become a part. [Great applause.]

The history of our Dutch ancestors, and of the part they have played in America, is now of more than merely antiquarian interest. It has a direct bearing upon one of the great questions of the present day, the assimilation of the masses of our foreign-born fellow-citizens. The thoroughness with which the Hollander has become Americanized, and the way in which he has ceased being anything but an American, make him invaluable as an object-lesson to some of the races who have followed him to America at an interval of about two centuries; races whose members can, and, as I fully believe, will, become as good Americans as any Knickerbocker among us, but who can become so only by ceasing to be anything else, and by casting themselves heartily and without reservation into the life of their adopted country. [Applause.] To show the proportions of this European immigration, I may mention a fact that will perhaps surprise you. The number of Hollanders by birth or parentage in this country now is probably over tenfold the total number of Hollanders who were in the province of New Netherlands when the English took it. Three tenths of the population of the United States are of foreign birth or parentage; and it is all-important to the welfare of the nation that these, our fellow-citizens, should cease being Englishmen or Irishmen, Frenchmen or Germans or Scandinavians, aye, or Hollanders, and should simply become Americans. [Continued applause.]

We of the old Holland blood of New-York have just cause to be proud of the men of note in American history who have come from among us. Not only can we point to the many historic families who have played leading parts in this State, but we can

also instance not a few who have won fame in the wider national arena. Among the illustrious generals of the Revolution was Schuyler, to whom, if to any one man, belongs the credit of the capture of Burgoyne; a man equally noble for the courage with which he faced his enemies while they were powerful and for the chivalric courtesy with which he treated them when vanquished. [Applause.] One of the two elected Presidents who have come from New-York was the Hollander Van Buren, who, for twenty years, in a period of great political leaders, held his place among the foremost. In an age of economic triumphs and marvelous material prosperity, surely one of the figures which will be remembered is that of the great railway king, Vanderbilt. Moreover, our people, like all other good Americans, have "gone West" very frequently indeed; and Dutch names are borne by many of the men who have made their mark in the Western States as senators, governors, congressmen, or as great merchants, railroad-builders, and mine-owners—the men who have built up the new country with such portentous speed, who have won such Aladdin-like victories over the vast hostility of nature. As an instance of how widely we have spread, it may be remembered that one of the most redoubtable of the Confederate cavalry leaders was the unmistakably Dutch name of Van Dorn.

Now, the point on which I wish to insist is, that the Hollanders could never have played such a part, could never have won honorable renown by doing their full share in shaping the destiny of the republic, had they remained Hollanders instead of becoming Americans. [Applause.] Had they clung to their own language and customs and remained aloof

from their fellow-citizens, and, therefore, cut off from the vigorous national life of the land, they would at this day form merely a sodden, undigested lump, a source of disturbance rather than a benefit to the body politic; and, moreover, they themselves would have suffered immeasurably more than any one else by the failure to be transformed into Americans. Had they remained aliens in speech and habit of thought, Schuyler would have been a mere boorish provincial squire instead of a major-general in the Revolutionary army, Van Buren would have been a country tavern-keeper instead of President of the mightiest republic the world has ever seen, and Vanderbilt would have remained an unknown boatman instead of becoming one of the most potent architects of the marvelous American industrial fabric; while the mass of our people, not having become Americans, would, nevertheless, perforce, have ceased to be Europeans, and would have rusted into a condition of inert, useless, and contemptuously disregarded provincialism. [Applause.]

As it has been with the Hollanders, so it has been, and ever must be, with all other races who go to make up our composite nationality. The French Huguenots threw themselves heart and soul, with no thought of looking back, into our life; as a consequence, they won even more than their share of honor and glory, contributing to the Revolutionary period alone a dozen such men as Jay, Marion, Revere, Laurens, Sevier. Carroll, the signer of the Declaration of Independence, and Sullivan, the Revolutionary general, were alike of Irish descent, though of different creeds; but they were both emphatically Americans and not Irishmen, and for

that very reason they were able to take the commanding positions to which their talents entitled them. [Great applause.] Had the Jeffersons remained Cymric-speaking Welshmen, Thomas Jefferson might have been a successful grower of small fruits; but assuredly he would never have become one of the foremost statesmen of the times. Perhaps, however, the Germans, especially of Pennsylvania, illustrate what I mean best of all. The American Roll of Honor is full of German names; but they are the names of Germans who have become completely Americanized. From the days of the Muhlenbergs, soldiers and statesmen, to our own times, Pennsylvania can point out among her citizens many Americans of German origin who have deserved well of the republic; but among her people those of German birth who have kept apart, and have striven to remain Germans, have merely succeeded in forming a stagnant eddy in the great current of our national life, to which they have furnished only the heroes or butts of a few dialect tales and poems.

What has been true of the past is true of the present. We cordially welcome to our shores all honest, manly, law-abiding men who have made up their minds to cast their lot with ours; we freely and gladly grant them every privilege that we possess; and, in return, it is our right and duty to demand that they undertake in good faith to act merely as American citizens. [Renewed applause.] Understand me, I have no sympathy whatever with what is called "Know-nothingism." Many of my stanchest and most valued friends, socially and politically, are Americans who happen to have been born abroad, in England, Ireland, Germany, or Scandinavia, but

who, nevertheless, are Americans in the highest and best sense of the word, to the full, as much so as any descendant of a Virginia Cavalier or a New England Puritan. I have no sympathy whatever with those most un-American of so-called Americans who fail to recognize the vital fact that in our Republic a healthy and vigorous government can only be kept up by accepting a man for what he is, and by paying no heed whatever to his creed or blood, so long as he is brave, honest, intelligent, and, with single and devoted purpose, loyal to our flag and country. [Great applause.] But this loyalty we most emphatically demand. I insist that any European, whomsoever he may be, benefits enormously when he is enabled to call himself by that proudest of titles, An American Citizen; and if he does not himself believe so, then the sooner he goes back to Europe the better. [Applause, and a voice "Right!"] He must become a Republican, an upholder of civil and religious freedom, a staunch friend of both liberty and order; for our governmental system tolerates anarchists and communists no more than it does a monarchy or an oligarchy. He must adopt our laws and customs, our wide charity toward varying religious beliefs, our divorce of church from state, and eventually, he must adopt our language likewise. In short, he must become an American; and be it remembered that though this is for the interest of all of us, it is he himself who will be immeasurably the greatest gainer by the change. [Applause.] Above all, he must not carry his former prejudices of race, religion, or nationality into our affairs; whoever on this soil tries to perpetuate the prejudices of one European nationality against another, whether of English-

men against Irishmen, or of Irishmen against Englishmen, perpetrates a foul wrong; and still fouler is the wrong done by the native American politician who "bids" for any foreign vote, for all our citizens, native and foreign-born alike, should act in American politics solely as Americans; it is an intolerable outrage that our domestic political questions should be complicated by European rivalries and jealousies. [Renewed applause.]

We, of Holland descent, who meet here to-night, have just cause to be proud of the many strong virtues of our forefathers; but the highest praise that can be awarded them is to say that they became the stanchest and best of Americans, and that in consequence we, their children, serve with the most loyal and single-hearted enthusiasm our mighty Federal Union, the grandest Republic on which the sun has ever shone. [Tremendous applause.]



THE PRESIDENT. The next toast in order is No. VI. on the list, and will be responded to by the Hon. Chauncey M. Depew, whom I have great pleasure in introducing to your notice. [Applause.]



SPEECH OF HON. CHAUNCEY M. DEPEW.

Mr. President and Gentlemen:



YOU have listened to the most eminent clergyman of the Holland faith we have in New-York. You have heard the most famous civil-service reformer in the United States. Religion, which teaches the possible in the next world; and civil-service reform, which teaches the impossible in this. [Laughter.] Each of them has given us his doctrine and prophecy. We are equally orthodox on their creeds, and wish our faith was as firm in the forecast of the Reformer as it is in the promises of the Reverend Doctor. [Renewed laughter.]

The clergyman who stated that I always took the middle of the train was not enough of a railroad man to understand the location of a private car. [Increased laughter.] As a clergyman he usually occupied the upper berth. [Great laughter.] A private car is always at the end of the train. [Laughter and applause.]

This is the largest collection of Dutchmen ever gathered on Manhattan Island since the army of

Peter Stuyvesant met to repel the incursion of the English and the Yankee. It resembles Stuyvesant's army, because it is more able to eat than to fight. [Great laughter.] My friend says, "Thank God for that!" He has taken every one of the courses [continued laughter], and his family physician will get the benefit. [Laughter and applause.]

The peculiarity about the Dutchman which distinguishes him from all the other nations, and especially from the Yankee, is that he minds his own business, and that, so far as he can, he prevents any other fellow from knowing anything about his business. [Laughter.] It is that which has given him in the past the distinguished place of the leader of civilization, the arbiter of the destinies of nations and the preserver of the liberties of mankind. [Great applause.]

For the purpose of minding his own business, and of preventing any other man from interfering with his business, thousands of years ago he settled in the Swamps of the Batavian Islands, thinking that, if there was nothing in his home to tempt the invader, he might be permitted to work out his own destiny.

He did not settle there to lead a life of seclusion and of ease, but to live alone with his kindred, because he knew that, freed from the bigotry, fanaticism, and ignorance of the nations around him, he could cultivate his intellect by founding the university and the common school, secure freedom and enlightenment of conscience by tolerating churches of every creed, and secure a home surrounded with all the comforts of life, and beautified and adorned with true hospitality and all the virtues and the purity of the family. [Great applause.]

A Dutchman is distinguished beyond all other peoples who ever lived by his staying power. Whether he sits at a feast or serves in a municipal council, in a public office, in a syndicate, or in a bank, he stays there. [Laughter.] The whole power of the Roman world was concentrated to drive him from the Swamps, and the Roman world recognized his valor, and said, "If you will give us a body-guard we will grant to you your liberty." [Applause.] And the Batavian body-guard was the symbol of valor and heroism for the Roman legions. [Continued applause.]

The hordes of barbarian warriors who came from the wilds of the forest of Germany, sweeping over all Roman civilization, were hurled back again and again by the fierce bravery of an impassable barrier, the Batavians, whom they could not conquer. [Great applause.]

Thermopylæ rings down the ages; but what is it? It is the story of the courage and patriotism of a noble band, which has been the inspiration of centuries. The Ten Thousand at Marathon, what were they? They were patriots fighting for a day for their nationality, and their example has inspired men to die for their country during succeeding generations. But the Dutch—what were they? Struggling, not for hours, not for a day, but for eighty years against one third of the world, to preserve civil and religious liberty for all mankind. [Loud and long cheering.]

William the Silent, John of Barneveld, and William III. stood guardians upon all that had been received from the past which was precious to humanity, and they preserved to posterity all that constitutes the intellectual, civil and religious freedom of the people

of Europe and the Republic of the United States.
[Continued applause.]

It was a Dutchman who, in a dark age, when there was no light and no general intelligence, wrote "Paradise Lost," which gave to Milton suggestion and immortality. [Great applause.]

It was a Dutch navigator who got nearer the North Pole, in his efforts to discover the Northwest Passage, than any man for one hundred and fifty years had reached. When the Pope's bull had given away the South American and the North American continents, it was a Dutchman who took the bull by the horns, sailed around Cape Horn, and added the East Indian possessions to the Batavian territory. [Great applause.]

The glory of the Dutch is that they stood firm and undismayed at a period in the history of nations when all the powers of darkness, supplemented by all the powers of the visible church and of the State commanded by a sovereign who controlled almost the whole of the civilized world, opposed them. That sovereign, thus backed, thus supported, said to the Dutchman, "Surrender your liberty to my autocracy, surrender your religion to my dogma, and you shall be free from persecution. If you resist my autocracy, if you deny my dogma, then will your cities be sacked, your country ravaged, your old men murdered, your young men tortured, and your women dishonored"; and the Dutchman said, "I accept all these dangers, rather than fetter my conscience and lose my liberty." [Loud and continued applause.]

You may search the histories of the peoples from the beginning of recorded time, and there is nothing in the efforts made by man to preserve the precious

principles which make life worth the living which equals the eighty years' fight of the Dutch against the whole world for the liberties of which we are the inheritors. [Renewed cheers.]

In that fight the Beggars of the Sea cut the dikes, and, sailing over their rich farms upon the ocean, rescued Leyden. In that fight the Beggars of the Sea defeated the Spanish armada, and saved civilization for modern times. In that fight the Beggars of the Sea created a republic which had in it the federal principle adopted by the United States and a declaration largely copied by Jefferson in the Declaration of Independence. [Loud cheering.]

Whenever I state these things, as I do as a "Huguenot Dutchman" at the New England Society [laughter], they make the same impression upon the audience as my family physician says that a prescription to a hard drinker produced upon him when he told him to take milk for breakfast, milk for lunch, and milk for dinner. He met him the next morning, and said, "How are you?" Said he, "I am not feeling very well; the milk corroded on my chest!" [Renewed laughter.]

Whenever you find a State in which, under the conditions of our rapid American development, there is, first, the church, then the common school, then the university, then villages and cities and mills and commerce—the progress, the energy, the growth, the prosperity, that is Yankee. But the university and the common school which educates the children to understand and maintain it all, that is Dutch! [Applause.]

Where you see the genius of trade making the wilderness a garden, and the watercourse resound with

the hum of busy industry, that is Yankee. Where you see coming from the church of the Catholic, from the synagogue of the Jew, from the meeting-house of the Episcopalian, the Methodist, the Baptist, the Presbyterian, or the Unitarian, the people who, while worshiping according to their own ideas, recognize the right of all men to follow the dictates of their own consciences, that is Dutch. [Applause.]

The Dutchman liberalized the Puritan, taught him the merits of a universal education, showed him what the common school and religious tolerance could do, and after hard work upon him for thirteen years transformed him from a Puritan to a Pilgrim, and then sent him forth to build states and to regulate the business of other men. To-day in these United States, when there is progress of commerce and promotion of "schemes," when there is building of railroads and the founding of trust companies, when there are operations and enterprises upon credit either within or beyond the possibility to respond on pay-day, the Yankee is the creator and motive power. But the bank which never fails, the banking-house which stands the financial storm, the trust company which resists the attack, the institutions which prevent bankruptcy, and keep up credit and promote the restoration of business prosperity, they are controlled and managed by Dutch. [Renewed applause and cheers.]



The next Toast is "Oranje Boven," to which Mr. De Witt will respond.



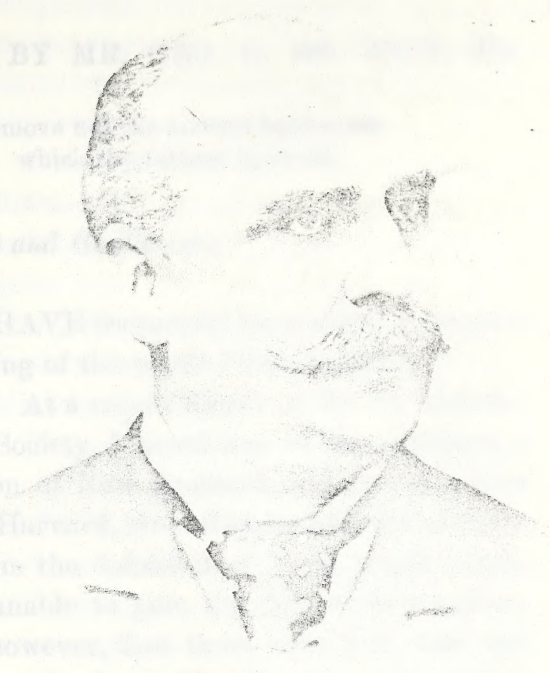
RESPONSE BY MR. DE WITT, JR.

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Mr. President and



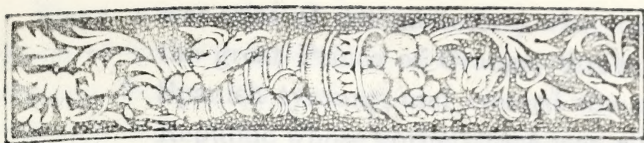
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Perhaps if he had...
graduates of Harvard...
ball games, he would...
"Princeton on top" for...
Dutch grit, no for the...
Hall, downed...
the ball to the...

"Orange Banner" GEO. G. DE WITT, JR.

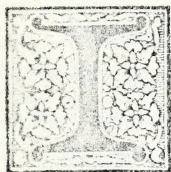
Above," and, as we all...



RESPONSE BY MR. GEO. G. DE WITT, JR.

Remove not the ancient land-mark
which thy fathers have set.

Mr. President and Gentlemen :



HAVE frequently been asked the meaning of the words "Oranje Boven :"

At a recent dinner of the St. Nicholas Society, I heard one of the speakers, a prominent son of New England, and an illustrious Alumnus of Harvard, state that he had asked every one about him the definition of those magic words, but he was unable to gain the desired information. I observed, however, that those near him were not Dutchmen, but Yankees like himself. [Laughter.] Perhaps if he had made the inquiry of the undergraduates of Harvard or Yale, after the recent football games, he would have been told that they meant "Princeton on top," for those gallant boys, with true Dutch grit, under the historic orange color of Nassau Hall, downed their plucky adversaries, and carried the ball to the winning goal. [Applause.]

"Oranje Boven" literally means the "Orange Above," and, as we all know, was one of the famous

war-cries of our ancestors, who, under the lead of the great Prince of Orange, threw off the yoke of Spanish tyranny, and created the marvelous Dutch Republic whose corner-stone was civil and religious liberty. [Applause.]

It was under the cry of "Oranje Boven" that the lamp of liberty was relighted, never again to be extinguished, but to grow in brightness until it spreads its glorious rays over the whole universe, and illuminates the farthest corners of the earth darkened by superstition and intolerance.

It was the cry that went out from the hearts of defiant Dutchmen when the Pope condemned three million of people to torture and death, and when the grim fiend Alva established the Blood Council, and murdered eighteen thousand citizens of the Netherlands in the name of religion and his most Christian Majesty Philip II.

It was heard when "Father William" unsheathed his sword and devoted his energies, his fortune, and finally his life to his suffering country.

It was the cry of the expiring victims of the Naarden butchery when, after the surrender, the people were called into the great church and then cruelly put to death by pike and spear.

It was heard at the siege of Alkmaar and at Haarlem when the brave women poured boiling oil and melted lead on the Spaniards.

It was the response that came from the starving citizens of Leyden, besieged by Alva's soldiers, when asked by the Prince of Orange to hold out three months longer, and it was heard by the Beggars of the Sea when, under the fierce Boisot, they sailed over flooded fields to the relief of Leyden.

There was a period, however, during the existence of the Dutch republic, when fortunately the Orange family did not control its affairs, and "Oranje Boven" ceased to be the watchword of the people.

The house of Orange became false to its great traditions and, as some one has said, "went a-marriage-hunting and sold the people to that end."

Prince Maurice, the son of William the Silent, sullied the escutcheon of his noble family by sending to the scaffold John of Eerneveld, despite his great age and the forty-six years of public service, and of whom the widow of William the Silent said "he was not only the friend but a father to the house of Orange."

Frederick Henry, the third stadtholder, was worthy of his great name, and for nineteen years preserved the liberties of the republic.

His son William II., however, was filled with royal ambition, and having no sympathy with the people, caring nothing for the republic, with his own selfish interests in view, secretly negotiated with France to attack the Netherlands.

If William II. had lived, wrote Racine, there would have been an end of the Dutch republic, but by his death, at twenty-four years of age, the republic was saved, and the people escaped from royal servitude.

The infant William III. was born one week after his father's death.

The office of stadtholder was now vacant. The existence of this office had too long threatened the life of the republic, and hence the republican party desired to establish a new government, abolishing the office of stadtholder.

Holland required a statesman who could successfully maintain her supremacy over the United Provinces.

It was then, in 1652, that the young Dortrecht lawyer Johan DeWitt, twenty-eight years of age, was made Grand Pensionary, or Prime Minister, of Holland.

It was during his great administration of twenty years that the cry of "Oranje Boven" was not heard.

No twenty years of Dutch history were more eventful. If William the Silent was the Washington of Holland, DeWitt was her Lincoln. [Great applause.]

It was during his administration that the great powers united to crush the Dutch republic. He met and successfully contended with the able rulers and skilled ministers of England, France, Spain, and Sweden.

It was during this period that old Van Tromp swept the English Channel and carried the broom at the masthead and de Ruyter achieved his great victories. And when de Ruyter's fleet was bound by contrary winds in the Texel, the Dutch lawyer DeWitt personally took the helm of one of the vessels and demonstrated that he could take the ships safely through the Channel though the pilots claimed it was impossible to do so.

He planned the naval battle with the English fleet in the Thames, where Admirals Ghent and Cornelius DeWitt gained their great victory over the English fleet under the command of the Duke of York and Monk, and spread terror even in London, where the sound of their cannon could be heard, and from which victory resulted the glorious peace of Breda. [Continued applause.]

Twice during his administration the people consented that the dikes should be cut and their rich farms flooded to repel the invader.

Frequently surrounded with disasters, powerful enemies without, jealous rivals within, and the ever plotting of the Orange family, it seemed at times that he must be overwhelmed, but, strong and faithful, never despairing, he had hope in the Dutch soldiers and sailors and in the people, and again and again brought order out of chaos and preserved the republic. Bold and ever ready in an emergency, he commanded the respect of even his foes, and, as claimed by an eminent French writer, he was without doubt the greatest man of his century.

But alas! republics are ungrateful, and, like John of Barneveld, DeWitt's life was sacrificed to the ambition of the Orange family. He was killed by a mob in The Hague, after he had resigned his office of Grand Pensionary. He might have been saved by William III., but was not, and some historians contend that the latter was an accessory to his foul murder. It was at this time, when the Orange party had abolished the "Perpetual Edict" and restored the office of stadtholder to William III., that the cry was heard from the mob that thronged the streets of The Hague, "Oranje Boven — Witte Onder."

Orange is the color of our Society, and should ever be carried to the front, unsullied and untarnished, as a reminder to us and all the world that our Dutch ancestors firmly set the landmark of civil and religious liberty, laid the deep foundations of our own republic, and fashioned the keel of our ship of state.

When we cry "Oranje Boven" we mean more than simple adulation to the Orange family. The words to us are symbolic of liberty, and recall to us the sufferings, sacrifices, and great deeds of our forefathers.

It is claimed that through tranquil prosperity Holland has lost her greatness, and her people no longer possess the attributes of their ancestors which made them famous for all time.

But I believe, should the occasion arise, should her nationality be threatened, that the old courageous, patriotic, and self-denying spirit which inspired the followers of William the Silent would be speedily developed, and these tranquil, peace-loving Dutchmen would become a nation of soldiers and sailors; they would cut their dikes and let the sea again sweep over their dearly reclaimed lands, drowning out the invaders. [Great applause.]



The next regular toast is "The Dutch Soldier in America."



RESPONSE BY GEN. WILLIAM S. STRYKER

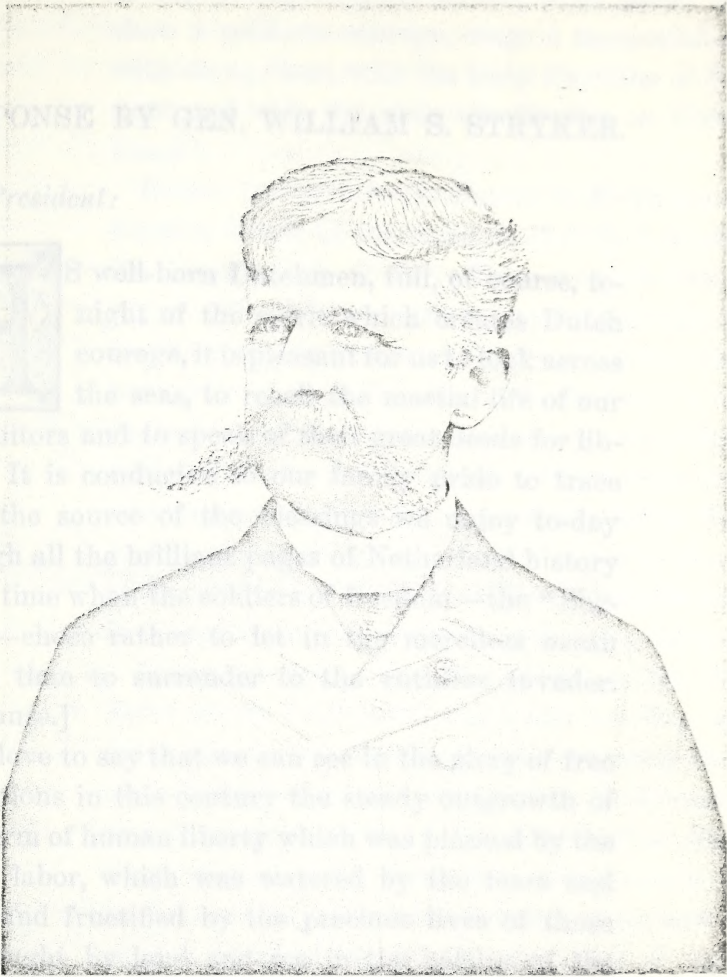
Mr. President:



A well-born American, full of courage, in the night of the Dutch courage, it is our duty to serve the sea, to be one of our propagators and to be one of our liberty. It is our duty to trace back the source of the day through all the brilliant pages of history to the time when the "gale" - cheer rather to let in waves than to surrender to the trader. [Applaud.]

We have to say that we can see the glory of free institutions in this century the sturdy outgrowth of that spirit of human liberty which was planted by the sturdy labor, which was watered by the sweat and blood, and fructified by the passion of those who lived in the sixteenth century. [Applaud.]

Although we make our best of the situation, courage, the more of our forefathers

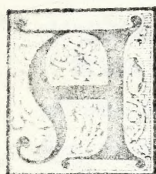


William S. Stryker



RESPONSE BY GEN. WILLIAM S. STRYKER.

Mr. President:



Such well-born Dutchmen, full, of course, tonight of the spirit which creates Dutch courage, it is pleasant for us to look across the seas, to recall the martial life of our progenitors and to speak of their great deeds for liberty. It is conducive to our family pride to trace back the source of the blessings we enjoy to-day through all the brilliant pages of Netherland history to the time when the soldiers of freedom—the “Beggars”—chose rather to let in the merciless ocean waves than to surrender to the ruthless invader. [Applause.]

We love to say that we can see in the glory of free institutions in this century the steady outgrowth of that germ of human liberty which was planted by the sturdy labor, which was watered by the tears and blood, and fructified by the precious lives of those who fought by land and sea in the battles of the sixteenth century. [Applause.]

Although we make our boast of the indomitable courage, the many self-denials, the homely virtues of our forefathers, think you that we in America are

degenerate sons of noble sires? I trow not! [Renewed applause.]

That irascible old governor who stamped his wooden leg on the streets of New Amsterdam, who ruled with his iron will and his cane the thrifty burghers of this young city, did he not, when called upon to show a soldier's courage, wage a successful contest with savage foes, with the testy Puritans of Connecticut and with the obdurate Swedes on Christiana Creek?

Before the old Dutch church in Millstone on the Raritan River, in the summer of 1775, a hundred of the young men of the village were drilled every night. They had on their long smock-frocks, broad-brimmed black hats, and leggings. Their own firelocks were on their shoulders, twenty-three cartridges in their cartouches, the worm, the priming-wire, and twelve flints in their pockets. These were the bold minute-men of New Jersey, and Frederick Frelinghuysen was their gallant Dutch captain, who stood ready to march, in case an alarm bonfire burned on Sourland Mountain, to fight any enemy. [Applause.]

When fighting under Bradstreet on the Oswego River in the old French war, when laboring against great odds at Fort Edward, when retarding the British advance after the evacuation of Ticonderoga, when urging on a force to the relief of Fort Stanwix, when planning the campaign which ended in the capture of Burgoyne, and placing laurels, now faded, on the head of Gates, the character of our own Knickerbocker General, Philip Schuyler, the pure patriot, the noble soldier, is lustrous with evidences of his sagacious counsels, his wonderful energy, and his military skill. [Renewed applause.]

The good blood of the patroons never flowed purer or brighter than when, as soldiers, they battled for a nation's rights. In the fight at Saratoga, Colonel Henry Kiliaen Van Rensselaer greatly distinguished himself and carried from the field an ounce of British lead, which remained in his body thirty-five years. Captain Solomon Van Rensselaer fought most courageously by the side of Mad Anthony Wayne in the Miami campaign. Being seriously wounded in a brilliant charge, he refused to be carried off the field on a litter, but insisted that, as a dragoon, he should be allowed to ride his horse from the battle and, if he dropped, to die where he fell. [Applause.]

Worn and bleeding were the feet, scant the clothing of our ragged Continentals, as, turning upon their foe, they recrossed the icy Delaware on Christmas night, surprised Rall and his revelers in Trenton's village, punished the left of Cornwallis's column at Princeton, and then, on their way to the mountains of Morris County, fell by the wayside with hunger and wretchedness, perishing with the intense cold. But, in the darkness of the night, a partizan trooper, with twenty horsemen, surrounded the baggage-wagons of the British force, fired into the two hundred soldiers guarding them, and, shouting like a host of demons, captured the train, and the doughty captain with my own ancestral name woke up the weary soldiers of Washington's army with the rumbling of wagons heavily laden with woolen clothing and supplies, bravely stolen from the enemy. [Applause.]

The poisoned arrows whistled in the Newtown fight as the New-York contingent pressed forward toward Seneca Castle, the great capitol-house of the Six Nations. The redskins and their Tory allies,

under Brant, tried hard to resist the progress of that awful human wedge that was driven with relentless fury among the wigwams of those who had burned the homes in beautiful Wyoming, who had despoiled with the bloody tomahawk the settlement at German Flats, and had closed the horrid campaign with the cruel massacre at Cherry Valley. Bold and daring in this revengeful expedition was Colonel Philip Van Cortlandt, a name honored in all Dutch civil and military history. [Continued applause.]

As a leader of three thousand cavalymen the youthful General Bayard [great cheers], proud of his Dutch descent, fell on the heights of bloody Fredericksburg. Like the good knight, he was "without fear and without reproach." Full of zeal for the cause, the bravest of the brave, his sword flashed always where dangers were the thickest. When a bursting shell left him dead on the field of honor, his brave men mourned him and the foe missed him. [Cheers.]

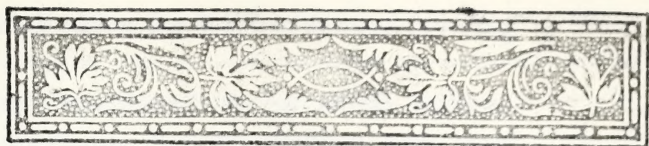
In the leaden tempest which rained around Drury's Bluff, a boyish officer led a column of riflemen, gallant and daring. His uniform was soiled with the grim dirt of many a battle, but his bright blue eye took in every feature of the conflict. The day was just closing when an angry bullet pierced his throat as he was cheering on his men, and the young life of my college friend, Abram Zabriskie, of Jersey City, as chivalric a Dutch colonel as ever drew a blade in battle, was breathed out in the mighty throes of civil war. [Applause.]

As we picture to ourselves the appearance of that grand figure of William of Orange, as he led his heroic people through and out of scenes of darkness and hunger and death into the sweet light of free-

dom; as we turn the pages of history that recount the deeds of glory of Vander Werf, the burgomaster of Leyden; of Count Egmont and Count Horn, of de Ruyter and Van Tromp, let us not forget that the same sturdy stock has developed in the New World the same zeal for human rights, the same high resolves of duty, the same devotion to liberty. If ever again this nation needs brave defenders, your sons and mine will, I trust, be able to show to the world that the patriotism of Dutchmen, that true Dutch valor, still fills the breasts of the soldiers of America! [Prolonged cheering.]

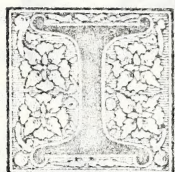


The Hon. Mr. Vrooman will now respond to Toast VIII. "The Dutchman as a Freemason."



RESPONSE BY HON. JOHN W. VROOMAN.

Mr. President:



It is now past twelve o'clock, and I question whether my friends desire to have me respond to the toast. [Cries of "Yes; go on!"]

Well, if you will be very good and very quiet, I will presently show you the goat, and possibly present you with the gridiron. [Laughter.]

Mr. President and fellow-members, I stand before you a specimen brick of a Dutch hayseed from the Mohawk Valley. [Renewed laughter.] I am also a living illustration of an extreme case of cruelty to children, and have appealed to the agents of that society to arrest every member of your committee responsible for assigning a toast to this after-dinner child, obliging me to follow the ancient and honorable orators of the evening—the victors and victims of many a well-fought feast. [Great cheers and laughter.]

They belong, Mr. President, to a society more exclusive than the Holland,—it is the Order of the Eagle and Rocket [laughter],—and hence claim the oratori-

cal privilege of plucking the last feather and piercing the last star.

The "Typical Dutchman," in his aërial flight of eloquence, scooped the last pin-feather, and then burned it with the final spark. The "American Hollander," "Orange above," and below, and "Dutch soldier," for two mortal hours have pelted us with the burr as well as the nut of the venerable tree. And that princely "Beggar of the Sea," Chauncey M. Depew, not of any city, State, or nation, but "of the World" [applause], he is not content with capturing the world's oratory, but must now hasten to Washington to capture the World's Fair. We wish him success in the effort of to-morrow to have his post-office address remain "Of the World," and venture the hope that no Western corn—of eloquence—may induce Congress to change his address to "The World's Fair at Chicago." [Laughter.]

A truce, however, to this pleasantry.

Mr. President, I beg the indulgence of this distinguished audience for the remaining time assigned me, while I hastily select a few links in the chain of historical events which always follow the path of "The Dutchman as a Freemason." Were I favored with the word-painting of a Van Dyke, and gifted with the eloquence of a Depew, I would trespass upon your patience to present the connected links of that chain, replete with Masonic history of general interest.

The beginning of the sixteenth century witnessed the Grand Master of those Christian and Masonic Crusaders, the Knights of Malta, pleading with the monarchs of Europe for a home where they might obtain occasional rest from those labors and sacrifices which will ever challenge the sympathy and admira-

tion of a civilized world. [Applause.] Failing before all other courts, it remained for an imperial son of Holland to give them a beautiful retreat, where, for many years, "they waved the banner of St. John, an honor to Christianity and a terror to the infidel of the East." [Renewed applause.]

In 1731 Freemasonry firmly established itself in Holland. The nobility extended their cordial support and became active members. Success, however, quickly provoked opposition, and in 1735 the Grand Master — a nobleman of the House of the Prince of Orange — was ordered before the Judicial Courts and compelled to state, publicly, that he would never again attend a Masonic meeting. A further order of the court prohibited the assemblage of Masons. Nevertheless a lodge meeting was held in Rotterdam, speedily followed by a court summons and trial.

The Freemasons refused to recant. Faith in the justice of their cause emboldened them to become the aggressors, and they made answer by offering to initiate one of the judges. The offer was accepted, and the judge made a Mason. His report to the full bench was so favorable that each member of that court was initiated and became a zealous craftsman. Judges, dukes, and princes thus uniting with the fraternity settled forever the Dutch question — Masonically. [Great applause.]

In May, 1787, a number of respectable citizens petitioned the Grand Lodge of Free and Accepted Masons in the State of New-York to form a lodge under the name of "Holland Lodge." They also begged the indulgence of "performing their labors in the Low Dutch language, by which means many worthy persons would join, and thereby increase the respecta-

bility of the Grand Lodge." [Laughter and applause.] I may add, in passing, that Hollanders always consider themselves eminently respectable. [Laughter.]

The Grand Lodge, in that early day, was "quite English, you know," as action upon this petition for "the Dutch to capture Holland" was postponed until the next regular meeting. Meanwhile a "combine" of Dutch pipes and English 'alf and 'alf was evidently formed, which resulted, in the month of September following, in the presentation of a second petition by the always "respectable" Dutchmen, who then promised to keep their proceedings "both in the English and Low Dutch language." [Laughter.] I believe this was the first recorded instance where Americans pooled their issues, and then, as now, it proved a success.

The prayer of the second petition was granted, and the mother-lodge of the Hollander in this country was constituted by the Grand Master, Chancellor Robert R. Livingston.

Masons were especially charged in ancient times to be loyal to the government in which they lived. [Applause.] The love of liberty in the Dutchman gave birth to the loyalty in the Dutch Mason [renewed applause], which was fully attested in the earliest days of this republic by the official seal of the first Holland Lodge. It bravely proclaimed to the world fealty of the Dutch Freemason to his government. Examine the impression made by that seal for proof, and you will discover the American eagle and the Dutch lion in happy combination. And thus sweet memories of the mother-country, and pledges of affection for the adopted home, lovingly clustered around each other. [Applause.]

In 1793 the Grand Lodge again assembled in this city, and the Dutch Masons, uniting with their brethren, further demonstrated their loyalty to the government by unanimously voting to invest all the money of the Grand Lodge — seven hundred dollars — “in the funds of the United States.” A committee of three—one a Holland Dutchman—was appointed to carry the resolution into effect.

On the 22d day of August, 1814, the Grand Lodge convened in the city of New-York by order of that statesman, DeWitt Clinton, Grand Master of Masons. Again the loyalty of the Dutch Freemason was tested. Following the matchless leadership of Clinton, all the members of the Dutch- and English-speaking lodges “volunteered to perform one day’s labor on the fortifications” then in process of construction to protect this and your sister city. [Applause.]

Their work must have been faithfully performed, as it resulted in one of the forts being named “Fort Masonic.” Two weeks later they again met, pursuant to resolution, to work another day to complete the fort, and the official records state they “diligently labored” as operative Masons and loyal men. [Continued applause.]

Mr. President, my love for the “Dutchman as a Freemason” constrains me to continue this hasty sketch of his devotion to duty and deeds of charity, but I observe that my time has expired.

Permit me, in closing, to say that the names of eminent Dutch Masons in this country might be quoted by thousands. [Cheers.] If I were permitted to reveal a Masonic State secret, I would be glad to inform you that the great majority of members of our beloved Holland Society are Dutch Freemasons.

To-day the great fraternity numbers in this State nearly eighty thousand, and in the nation nearly six hundred thousand. Rallying around the standard of Brotherly Love, Equality, and Charity, under its inscription of "Duty to God, your neighbor, and yourself," the power for good in such a society can scarcely be estimated. [Loud applause.] May the Dutch Freemason and all other Freemasons remember that as it has been the *deeds* of the past that has given us a history we prize, so it shall be the *deeds* of the future that shall continue to bear aloft such a standard with honor and success. [Renewed cheering.]

Mr. President, in one of our German lodges you will find this sentiment chiseled in the Perfect Ashlar, and I am sure you will pardon me if, in conclusion, I commend it to The Holland Society and its distinguished guests:

Wier sindt alle brüder—wier sindt alle gleich.
(We are all brothers—we are all equals.)

[Long-continued applause.]



The dinner ended by all the guests singing the jolly Dutch song, composed by Sheldon T. Vielé, Esq., "I'm a Van of a Van"; and, with many cheers for the Orange, the members separated.

The following song had been printed and was distributed to the members and guests:

NOACH EN DE WIJN.

Toen Noach de Ark verlaten had,
En peinzend op een bankje zat,
Zag hij een onbekend persoon,
Misschien een afgezant der Goon.
Ge hebt, "sprak deez, je best gedaan,
Een gunst zij u dus toegestaan."

En Noach sprak: "Mijn beste Heer,
"Het water smaakt mij thans niet meer,
"Dewijl de zondaars groot en klein,
"Daarin totaal verdrongen zijn.
"Ik Had graag een ander, beter vocht
"Dan dit bedorven, troebel bocht."

En Noach kreeg als gunstbewijs,
Den wijnstok uit het Paradijs,
En raad en lessen bovendien
On vruchten aan den boom te zien;
En Noach, dankbaar voor die eer,
Boog zich verheugd in't stof ter neer.

Toen riep hij vrouw en kind bijeen,
Ja, 't gansch gezin kwam op de been.
Fluks legde hij een wijnberg aan,
Alsof hij't altijd had gedaan,
En na een jaar of vijf of zes
Bezat hij menig fijne flesch.

Maar wat men van hem zeggen kan,
Hij bleef altijd de vrome man;
Hij dronk zijn flesch tot's hemels eer,
Gelijk zoo menig deftig heer,
En leefde na het doodsgevaar,
Driehonderd en nog vijftig jaar.

Een ieder hier terstond bevroedt
Dat't wijngebruik geen schade doet,
En ook dat een rechtschapen man
Bij wijn geen water voegen kan,
Dewijl de zondaars groot en klein
Daarin totaal verdrongen zijn.

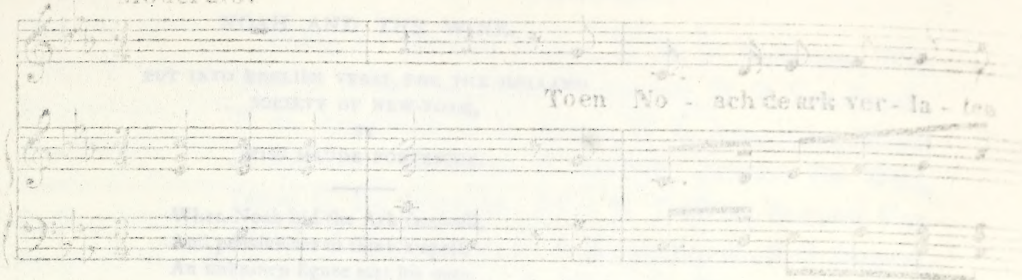
Moeder.

Van de wijnen.

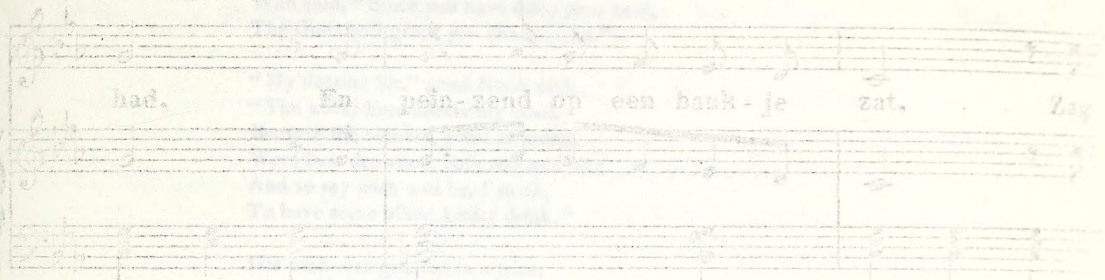
NOACH EN DE WIJN.

NOACH EN DE WIJN.

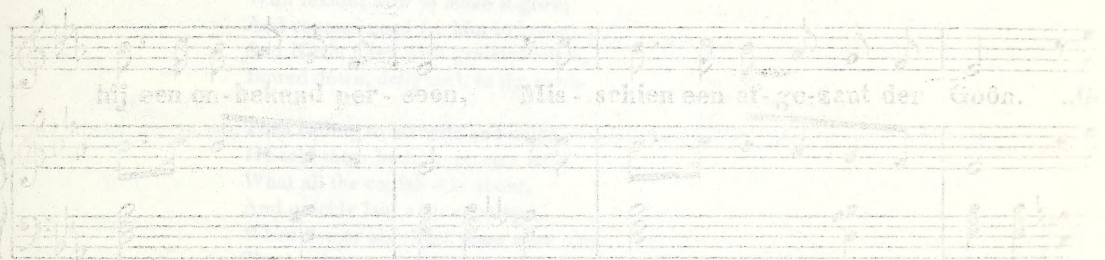
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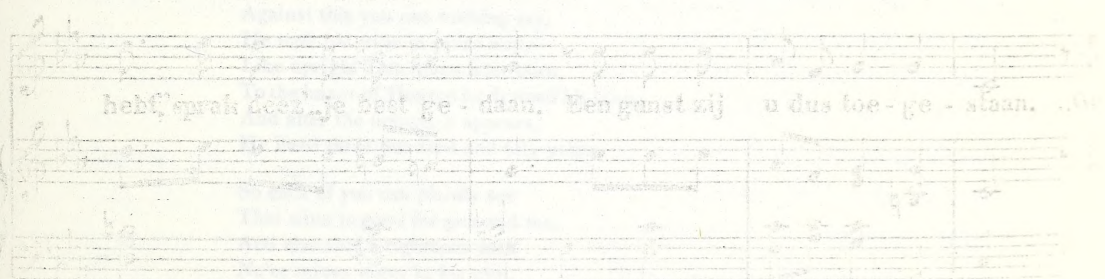
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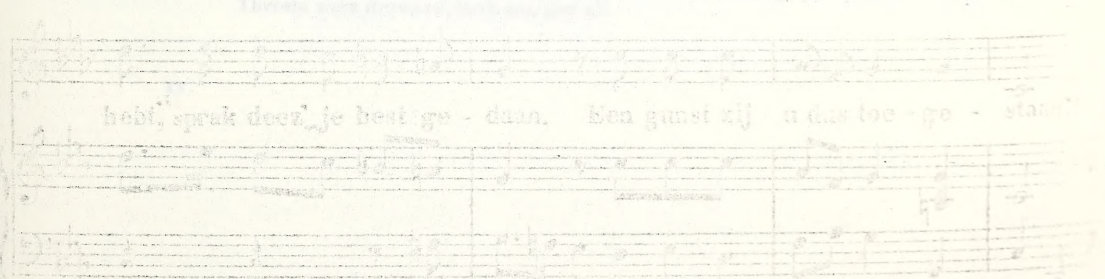
had. En pijn-zend op een bank-je zat. Zag



hij een on-bekend per-teen, Mis-schien een af-ge-zant der Goën.



hebt, sprak door je best ge - daan. Een gunst zij u dus toe - ge - staan.



hebt, sprak door je best ge - daan. Een gunst zij u dus toe - ge - staan.

NOAH AND THE WINE.

PUT INTO ENGLISH VERSE, FOR THE HOLLAND
SOCIETY OF NEW-YORK,

BY

MISS MAUDE FORTESCUE.

When Noah bid the Ark farewell,
And pensive sat to think a spell,
An unknown figure met his eyes,
Perchance a herald from the skies,
Who said, "Since you have done your best,
The Gods will grant you one request."

"My dearest Sir," good Noah said,
"The water here affects my head,
Because the sinners, great or small,
Were in it drowned, both one and all;
And so my wish will be, I think,
To have some other, better drink."

His wish was granted in a trice,
The wine was sent from Paradise,
With lessons how to make it grow,
And counsel good for him to know;
And Noah, filled with grateful mirth,
Bowed down, delighted, to the earth.

Then calling to his wife and child,
He told them both, in accents mild,
What all the confab was about,
And quickly laid a vineyard out.
When five or six short years were o'er,
The bottles reached his second floor.

Against this you can nothing say,
He took his wine in pious way,—
Like upright Dutchmen later born,
To the honor of Heaven he drained his horn;
And after the deluge, it appears,
He lived three hundred and fifty years.

So each of you can plainly see
That wine is good for you and me,
And also that a righteous man
Ne'er mixes water in his can,
Because the sinners, great and small,
Therein were drowned, both one and all.

GUESTS.

Table A: Hyman Roosa, H. M. T. Beekman, William H. Amerman, J. C. Westervelt, W. T. Van Zandt, F. H. Amerman, C. L. Acker, W. L. Amerman, Moses J. DeWitt, Ernestus S. Gulick, Jerome De Witt, Isaac C. De Brevoise, John E. DeWitt, Samuel Van Wyck, A. G. Brower, F. D. Kouenhoven, S. G. Bogert, F. B. Schenck, Wm. O. Blauvelt, Garrett Van Nostrand, C. V. Banta, J. B. Van Woert, J. V. Van Woert, Jr.

Cross table: Com. W. H. Van Steyn, Gen. W. S. Stryker, John W. Vrooman, Chauncey M. Depew, M. de Weckherlin, Robert B. Roosevelt, James Wm. Beekman, Theodore Roosevelt, George G. DeWitt, Jr., Dr. Henry Van Dyke, Wm. Waldorf Astor, J. Pierpont Morgan.

Table B: Alex. T. Van Nest, John Jay, Geo. W. Van Slyck, Jos. J. O'Donohue, Nicholas Vanslyck, Jacob F. Miller, Hon. Frederick Smyth, J. W. Alexander, Henry R. Beekman, Wm. Allen Butler, Jr., Hon. Augustus Van Wyck, F. Hopkinson Smith, Hon. John Kean, Jr., Alex. T. Van Nest, Frank Bergen, Judah B. Voorhees, Theodore De Witt, Pierre J. Smith, Nicholas L. Roosevelt, Gen. J. T. Lockmont, George G. Kip, John R. Voorhis, E. W. Coggeshall, Wm. D. Garrison, Rev. Wynant Vanderpool, William G. De Witt, Frank R. Van Nest, John Visscher Wheeler, Eugene Vander Poel, Gordon Wendell, Fred. T. Van Beuren, Jacob Wendell, Evert Jansen Wendell, I. V. L. Pruyn, R. V. Messler, Barton W. Van Voorhis, Hon. E. M. Ferguson, C. C. Pinkham, Jr., Maj. H. E. Le Roy, Wm. W. Van Voorhis, Wm. M. Hoes.

Table C: Sir John Swinburne, Hon. Geo. M. Van Hoesen, Hon. Abram S. Hewitt, Hon. Charles P. Daly, Austin Corbin, Hon. P. Henry Dugro, D. A. Boissevain, Hon. James R. Cuming, R. B. Roosevelt, Jr., Samuel Borrowe, John H. Starin, John F. Praeger, Lewis J. Praeger, Theodore W. Myers, William E. Coffin, Walter Stanton, W. W. Gibbs, George M. Hard, J. W. Coffin, Hon. Bluford Wilson, Charles E. Sprague, Jordan L. Mott, George W. Van Sielen, Tunis G. Bergen, Arthur Van Sielen, Francis H. Bergen, Saml. B. Duryea, William C. Witter, John R. Van Wormer, D. H. Houghtaling, A. H. Vander Poel, Philip Van Valkinburgh, Delos McCurdy, Gererd Beekman, S. O. Vander Poel, M. D., Bleecker Van Wagenen, John Yard, William L. Brower, John T. DeBlois, Herman W. Vander Poel, Abram Van Santvoord.

Table D: J. R. Planten, Thomas A. Edison, W. H. van den Toorn, Rev. Wm. R. Duryee, Col. F. K. Hain, Rev. J. R. Duryee, Hon. J. H. V. Arnold, Hon. Edward Wemple, Frank R. Lawrence, I. D. Wendell, A. C. Duval, W. L. Vandenbergh, Dr. St. John Roosa, John Van Voorhis, Robert I. Hopper, Menzo Van Voorhis, John H. Hopper, Frank J. Van der Beek, John Hopper, Jonathan Dixon, Rev. Wm. Prall, Frank J. Van der Beek, Jr., Jacob W. Clute, Isaac P. Vanderbeek, Peter V. Fort, Stuart M. Vanderbeek, W. C. Van Alstyne, J. J. Vanderbeek, Francis C. Huyek, W. E. Pearson, Robert Sickels, Frank Pearson, H. E. Sickels, Alfred Vredenburgh, Isaac D. Lansing, Rev. M. Dowling, J. Nevin Hegeman, G. A. Van Allen, Chauncey M. Depew, Dr. Albert Vanderveer, John G. Myers, Jasper Van Wormer.

Table E: Frank Hasbrouck, Frank D. Van Kleeck,

John P. Adriance, Frank Van Kleeck, Wm. A. Adriance, Edward P. Genung, John E. Adriance, Peter Deyo, Edward Ellsworth, Jacob Deyo, Irving Elting, J. Reynolds Adriance, J. C. Hasbrouck, Wm. A. Adriance, Hubert Van Wagenen, John R. Van Wagenen, John E. Adriance, Charles G. Douw, Edward Storm, Theo. Van Kleeck.

Table F: Hon. A. T. Clearwater, S. D. Coykendall, Hon. Robert A. Vanwyck, Hon. Henry A. Moore, Peter Wyckoff, William E. Hornwill, Aug. Schoonmaker, Hon. J. G. Garrettson, Mr. Osterhaut, Hon. Theo. F. Jackson, Elijah Dubois, M. B. Streeter, Daniel P. Van Dorn, J. E. Van Nostrand, C. W. Crispell, Lucas L. Van Allen, John H. Brinckerhoff, Dr. Tunis Schenck, John S. Sutphen, P. L. Schenck, John S. Sutphen, Jr., H. S. Van Duzer, J. H. Visscher, Sidney Dekay, W. C. Groesbeck, John C. H. Ertle, Townsend Wandell, Maj. W. L. Heermance, M. E. Wendell, J. J. Wendell, Augustus Rapelye, I. Albert Van Winkle, Thomas Storm, W. H. H. Stryker, Walton Storm, A. W. Piaget.

Table G: Hon. C. T. Cowenhowen, J. C. Van Cleef, Willard P. Voorhees, W. J. Van Arsdale, W. H. Montanye, L. F. Montanye, John Banta, G. Edward Montanye, Charles H. Voorhees, J. Maus Schermerhorn, Peter L. Voorhees, John Vander Poel, M. D., Peter V. Voorhees, Benj. F. Vosburgh, M. D., Frank S. Voorhees, Alfred M. Voorhees, C. Van Keuren, M. D., John R. Vanderveer, A. G. Bogert, Laurence Vanderveer, Theodore Voorhees, Alex. G. Brinckerhoff, Charles H. Roosevelt, George O. Vandebogert, Henry E. Roosevelt, Giles Y. Vandebogert, Isaac E. Ditmars, John G. Bogert, Simon J. Schermerhorn, W. H. Jennings, I. Livingston Swits, Chas. E. Bogert,

Rev. Dr. Ten Eyek, Major Williamson, Dr. Stephen Ten Eyek, Peter DeBaun, J. Van Vranken, Dr. Cornelius Van Riper, J. P. Paulison, Lewis C. Vandergrift.

Table H: Dr. Delavan Bloodgood, S. M. Roosevelt, C. C. Van Reyppen, M. R. Schuyler, Dr. W. K. Van Reyppen, Fre'k Roosevelt, A. Van Cleef, Col. Henry Keteltas, J. Holmes Van Brunt, Col. S. B. Lawrence, Theodore M. Banta, Charles Van Brunt, Kilian Van Rensselaer, John W. Jacobus, John Brower, A. B. Rogers, H. K. Bloodgood, W. H. Corsa, George M. Clark, Harmanus B. Hubbard, Richard J. Berry, F. W. Devoe, Samuel M. Hubbard, Abram J. Hardenburgh, James H. Blauvelt, Arthur H. Van Brunt, John W. Beekman, Hopper S. Mott, J. H. Van Cleef, Dr. S. D. Clark.

Table J: H. P. DeGraaf, W. D. Schoonmaker, W. W. Varick, M. D., L. B. Van Gaasbeek, James H. Hoose, Timothy J. Hubbard, Geo. C. Varick, Jere. Johnson, Jr., J. Leonard Varick, Wm. F. Van Pelt, M. W. Vosburgh, Townsend C. Van Pelt, Edwin C. Ver Menlen, John H. Prall, M. H. Vermilye, John Van Loan, Edward T. Hulse, D. B. Van Houten, Wm. G. Ver Planck, C. V. Kip, W. K. Voorhees, D. Augustus Vanderveer, Geo. B. Provost, William E. Verplank, Theo. B. Booraem, DeWitt Van Buskirk, A. O. Schoonmaker, Jas. M. Schoonmaker, S. Lothrop Schoonmaker, Joseph S. Schoonmaker, Fred. W. Schoonmaker, George B. Schoonmaker, George H. Wyckoff, George M. Vandeventer, J. J. Bergen.

Table K: E. Van Etten, J. Pearson Vreeland, John Livingston Conover, J. Beach Vreeland, A. J. Whitbeck, C. de Hart Brower, John N. Van Wagner, J. D. Wynkoop, John V. Van Pelt, F. Hasbrouck, Henry

L. Bogert, Stacy P. Conover, Charles C. Doremus, Frank B. Conover, M. V. A. Cruser, Stephen Schuyler, John G. Van Horn, Jacob S. Van Wyck, Richard A. Anthony, Joseph H. Bogert, William Van Alstyne, Geo. Weeks Hasbrouck, Calvin D. Van Name, Sayre Hasbrouck, Jas. D. Van Hoevenbergh, Dr. Alonzo Blauvelt, John J. Voorhees, Dr. C. I. Duamond, John L. Nostrand, Martin Heermance, George E. Nostrand, DeWitt Heermance, A. J. Hodenpyl, Charles Van Inwegen, G. J. Hodenpyl, Andrew J. Onderdonk, D. H. Van Auken, C. A. Vanderhoef, DeWitt C. Romaine, Stephen Van Winkle, Dr. G. H. Wynkoop, H. D. Van Orden, John Quackenbush, A. S. Zabriskie, Van Brunt Bergen, G. H. Brower, J. H. Longstreet, A. C. Quackenbush, James Suydam, A. Van Brunt Voorhees, Lambert Suydam, M. D. Marsellus, W. F. Suydam, W. F. Snyder, W. H. Vredenberg.

Reporters' Table: "Herald," James Clancey; "Times," Henry Loewenthal; "Tribune," Fred. B. Schanz; "World," Chas. T. Cunningham; "N. Amstr. Gazette," Mr. Coster; "Mail and Exp.," G. H. Fleming; "Harper's Weekly," Fred B. Schell; "Herald" (special), L. Israels; "Sun," Mr. Sobert.



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YANDEWEN

YANDELL

FIFTH ANNUAL DINNER OF
THE HOLLAND SOCIETY OF NEW-YORK,
Café Savarin, Friday, January 10, 1890.

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THE BICENTENNIAL OF THE BURNING AND MASSACRE OF SCHENECTADY.



HE Memorial Exercises held on February 9, 1890, in memory of the destruction of Schenectady, were largely attended by the descendants of the Dutch settlers, and many other sympathizers. The First Reformed Church, where the gathering took place, was not large enough to contain all those who wished to be present, and the crowd filled the streets near the church in vain endeavor to obtain seats. Many representatives of The Holland Society were fortunate enough to be among those who had places reserved for them.

The interior of the church was decorated with a shield of orange and black and American flags draped with orange bunting. Above the flags the following words were formed of white letters on a black ground:

"1690. OUR FAITH IS IN GOD."

AND

"1890. AND STILL OUR FAITH IS IN GOD."

The church was filled with beautiful flowers and plants. Half-past seven was the hour appointed for

the commencement of the exercises, and at that time all the people were seated; including members of The Holland Society from Schenectady and its vicinity, the prominent citizens of that town, General Egbert L. Vielé of New-York, Rev. Dr. Wm. Elliott Griffis of Boston, Rev. A. C. Sewell, pastor of the church, and the thirty-seventh separate company, Washington Continentals, under the command of Captain James.

The exercises began with a prelude by organist Kingsbury, which was followed by Nicolai's "Ein Feste Burg." Then an invocation was offered by the Rev. A. C. Sewell, and the choir sang the "Te Deum."

The first to deliver an address was Gen. Egbert L. Vielé of New-York, who was introduced by the Rev. Mr. Sewell. General Vielé's learned and interesting speech was listened to with the greatest interest, and it excited a large amount of enthusiasm. At its conclusion, letters were read by Rev. Dr. Griffis: one was from Dr. Oliver Wendell Holmes, the beloved "Autocrat," who related a story of his ancestors on the night of the massacre; another letter was from the Rev. S. S. Smith, author of the hymn "America," who spoke of the benefit of historical celebrations. These were followed by the Rev. Mr. Sewell reading a charming poem composed by the Rev. Charles S. Vedder, who is a native of Schenectady and pastor of the Huguenot church in Charleston, South Carolina. Rev. Dr. Griffis was the last to address the meeting, and his eloquent and scholarly effort was greatly appreciated. Dr. Griffis spoke of the historical and geological interest of Schenectady, of the habits, customs, manners, and characteristics of the Iroquois Indians, and of the life and character of Arendt Van Corlear, the

founder of Schenectady. He gave a description of the town the night before the massacre, the occupations, trades, professions, and town organizations. After relating the horrors and the lesson of the massacre, Dr. Griffiths ended with an appeal to the citizens and Common Council of Schenectady to erect memorial tablets and a monument to Van Corlear.

The exercises were brought to a close by the congregation singing the anthem "America."



SCHENECTADY.

BICENTENNIAL OF ITS DESTRUCTION BY FRENCH AND
INDIANS, FEBRUARY 9, 1690.

BY REV. C. S. VEDDER, D. D.

Our fathers, whom a mocking lord
Called "Beggars of the Sea,"
The insult fashioned to a sword
That flashed for liberty.

That lordling little knew his spite
A mighty spell had woven,
Till rose the cry in every fight,
"LES GUEUX! ORANJE BOVEN!"

Our sires ne'er begged but Heaven's grace
For strength against its foes,
Nor suppliant bent to pride or place
Throughout their sea of woes!

Of all who ever guerdon claimed
Beneath the skies of God,
To be of right a Nation named,
And own the soil they trod,

None more than they whom kindred blood
 And kindred faith allied,
 Whose State was reft from war's red flood —
 Their homes from ocean's tide.

Who *made* the land on which they built —
 Enlarging earth's domain,
 To give them room — where naught of guilt
 Their heritage might stain.

Whose title lay in conquest's path,
 Not o'er their brother man,
 But o'er the hostile waters' wrath,
 The sea's invading span.

Full well the land so grandly earned
 Might earth's asylum prove,
 Where exiles, from their own land spurned,
 Found freedom, home, and love.

A refuge, where the Sea of Hate
 Must dash in empty spite —
 The "Beggars of the Sea," so late,
 Had beggared it of might.

And when across the trackless main,
 Their sons sought lands afar,
 And stayed their quest in this fair plain,
 They bore no torch of war.

No ruined homes of others gave
 The sites despoiled for theirs —
 To build their town they sternly drave
 The wild beasts from their lairs.

At price agreed, each prior claim
 Of savage tribe was met —
 No serried force, no potent name,
 Could cancel Honor's debt.

And when their faith, so firmly kept,
 Reclaimed the forest wild,
 And peaceful homes, where childhood slept,
 Looked up to God and smiled,

A higher faith stood firm, unmoved,
 Though tried by sword and fire,
 When all they had, and prized, and loved
 Made one black funeral pyre.

From out that ruin, fell and dread,
 And that red winter's snows,
 From out the cinders of their dead,
 Their deathless town uprose —

Uprose to stand, its name for aye
 With that sore memory blent,
 To Faith and Trust that would not die,
 A living monument.

Baptized in blood, our ancient town
 May well its strength renew
 By glory of its martyr crown,
 Its founders brave and true,

Who claimed no soil in Fatherland
 That others' soil made less —
 THERE, plucked their homes from ocean's hand —
 HERE, from the wilderness!

But vain the pride of such descent,
 And these memorial days,
 Except they speak our best intent
 To live the lives we praise!

WE need not hold the waves at bay
 To light our household fires,
 But other seas our dikes must stay,
 Or that sweet light expires!

We need not bid a trackless waste
 Like Eden's garden bloom,
 But Eden saw its bloom effaced
 When sin found place and room.

Far other wreck than sword or flame
 Our steadfast truth may threat —
 Then dim we not our Fathers' fame,
 Our Fathers' God forget!



ADDRESS OF GENERAL EGBERT L. VIELÉ,

DELIVERED AT SCHENECTADY, THE 9TH DAY OF FEBRUARY, 1890; TWO HUNDREDTH ANNIVERSARY OF THE BURNING AND MASSACRE OF THAT TOWN, FEBRUARY 9, 1690, BY THE FRENCH AND INDIANS.



THE events which constitute the early history of any country are always themes of the deepest interest. To an American, who by virtue of his citizenship in a republic feels a personal identity with all that pertains to the welfare of his country, the leading events of our early history have a peculiar charm. The marvelous development which has created in such a comparatively brief period of time a great republic of nearly seventy millions of people, speaking the same language, obeying the same laws, and yet embracing in large numbers the representatives of every nationality on the face of the globe, gives to American history a singular significance. History, however, as a mere narrative of events has comparatively little importance. Even eye-witnesses seldom agree in the descriptions of the latest incidents. How little dependence can therefore be placed upon

those traditions which form so large a portion of historical data! But history regarded as the philosophy of facts has an interest and a value to the student, the statesman, and the patriot that cannot easily be estimated. From the antecedent and the consequent, more than from the event itself, the lessons of history are drawn. It is in this light that we must read the story of the appalling tragedy that even now, after a lapse of two centuries, comes up to us with all the vividness and all the horror of a recent occurrence. Two hundred years ago, on the spot we now occupy, a community of Europeans had erected their homes and their family altars in the midst of the primeval forest surrounded by the wigwams of the Aborigines. Here, on the banks of the beautiful Mohawk, whose broad and luxuriant valley was to become the pathway to the interior of the continent, along which in the years to come millions were to move in search of new homes and new destinies, these men and women who gathered here were the pioneers of a new civilization, the vanguard of a vast army that was to follow in their footsteps. They belonged to a race of men who had won for themselves by their fortitude and their valor the heroic place among the nations, who had redeemed from the sea the land wherein they dwelt, and for three generations had defended it with an extraordinary courage and self-denial against the oppression and tyranny of a powerful adversary, had planted thereon, in the very center of despotism and fanaticism the tree of civil and religious liberty, had nurtured it and protected it until its branches afforded a welcome shelter to the oppressed of other lands, and this tree these, their descendants, had

transplanted to the virgin soil of America. It is impossible for us, who enjoy to the fullest extent all the benefits of an advanced civilization, all the comforts, the luxuries, and enjoyments of the present day, to look back upon the humble surroundings of our forefathers without a feeling of pathetic emotion, awakened by a knowledge of all they suffered and all they endured with so much fortitude. Those rude cabins that scarcely sheltered them from the winter's blast, yet glowed with the warmth of a genial companionship, even the wild Indian forgot his natural instincts in their presence, and his barbaric heart softened in the atmosphere of kindly sympathy with which he was always treated. It has been said that the Dutch were a solemn people, that life to them was at all times a deeply serious matter. It is possible that in their intercourse with the outer world they were more or less reserved in manner and speech, but in their families and around their firesides there was no reserve; for the Dutch are truly a domestic people. Home is to them the central point in their lives, and the family altar is the one sacred spot in their existence. It was for those homes and altars they fought so long and so well; for them they lived, for them they died. On the lintel of their doorways the word "Welcome" was inscribed, and an instinctive and generous hospitality was always to be found within. How well the old masters testify to this fact in the innumerable pictures of Dutch interiors they have left behind them. No better evidence could be given that the whole nation was a home-loving race of men and women; and, as we look around upon the stately edifices and beautiful homes and the well-ordered and prosperous community that

have replaced those crude and comfortless shelters in the wilderness, the horrors of that fearful night appear more terrible and more awful. What had these people done that such a dreadful fate should have befallen them? Who instigated and who executed this great crime? The answer to these questions carries us back to the events which preceded the settlement of Schenectady, and the principal actors in the political drama that was being enacted on both sides of the Atlantic. The French people were already in the occupation of Canada when Hendrick Hudson, under the auspices and in the employ of the Dutch East India Company, discovered the river that bears his name, and led to the Dutch occupation of New Amsterdam. Hudson failed to find a shorter passage to the Indies, but he carried back to his employers a glowing description of the river he had discovered and the valley which it watered, and, what was more important still, he carried with him the furs and peltries he had obtained from the Indians, the supply of which was believed to be inexhaustible. It is easy to conceive how readily a commercial and enterprising people such as the Dutch had become would recognize the value of these furs, and how readily a company was formed to prosecute the trade. The Dutch settlement in America was in reality the outcome of that spirit of commercial enterprise that had caused the people of Holland to take a front rank among the nations in commerce and navigation. The sails of their ships whitened every sea, their warehouses were filled with the products of every clime, and wealth flowed into the coffers of their merchant princes. The attractions of the fur trade was the incentive to immigration,

and Manhattan Island became a Dutch trading post. Naturally Fort Orange (Albany) was next selected as affording a closer contact with the Indians, whose supply of furs was obtained from the numerous affluents of the great rivers that take their rise within the confines of the State. The furs were brought by the Indians in canoes down the Mohawk River, the navigation of which, being interrupted by the falls at Cohoes, necessitated the land transportation from the Mohawk to Fort Orange—so that, in the interest of the trade, it was natural that a post should be established later on at Schenectady; and accordingly, in 1661, a settlement was made at this place against the remonstrance of the merchants who remained at Fort Orange, who foresaw a successful rivalry to their business. During all this time a very brisk trade had been going on in Canada, the furs being brought down the St. Lawrence from the great lakes and the rivers emptying therein. The conquest of New Amsterdam by the English, in 1664, brought new and conflicting elements into the hitherto peaceful and prosperous colony. The King of England, with that supreme generosity and magnificence which seems to have characterized the monarchs of those days, presented New Amsterdam to his brother, the Duke of York, who changed the name to New-York, and appointed Thomas Dongan governor; and now began those antagonisms which culminated in the catastrophe of 1690. The whole country became at once involved in the intrigues, the plots, and the bloody wars that formed the chronic condition of Europe.

At Montreal there was gathered together the worst elements of the worst people in Europe. Disgraced

officers of the French army, refugees from justice, unscrupulous priests, and the vicious and depraved of all classes made up a community well fitted to furnish the material for any enterprise, however desperate or infamous.

The French king had an intense hatred for the Dutch: he disliked them as Protestants, as burghers, as tradesmen, as a great power on the sea, and as a constitutional republic; besides, they had welcomed and sheltered those French refugees that he had driven out by his despotism and persecution. This dislike was shared by his satellites in Canada, intensified to the highest degree by the successful rivalry of the Hollanders in the fur trade. The Dutch had won the confidence and good will of the Indians, while the French had repelled them by their treachery and double-dealing; nothing in the early history of the country affords a more marked contrast than the methods pursued toward the aborigines by the different nationalities that settled America. In none of them was there exhibited such a uniform consideration as that shown by the Hollanders. The same spirit of justice, the same regard for the rights of others, the same tolerance of peculiar habits and opinions that made the Netherlands the refuge of the oppressed of all nations, showed itself in their intercourse with the red men of America. Compare this for a moment with the duplicity and cruel policy of the Spaniards. The immense treasure of gold and silver carried to Spain from Mexico was extracted from the mines through the enslaving of the Indians, and the cruel wrongs committed by these reckless and greedy conquerors stamped with a curse every dollar they obtained. The Spanish occupation of

America, in fact the very discovery itself by Columbus, had its origin in cupidity and fanaticism. It was only by appealing to the cupidity of Ferdinand and the fanaticism of Isabella that Columbus succeeded in obtaining the meager outfit with which he set out on his voyage of discovery, and this same cupidity and fanaticism characterize all the intercourse of the Spaniards with the countries they conquered and subdued; and what was the result? The whole of the so-called Spanish America is to-day enveloped in the darkest superstition and crude civilization of the fifteenth century; ignorance, vice, and bigotry reign supreme over nine tenths of the inhabitants. With the French in Canada similar conditions existed. Louis XIV. of France, who throughout his minority was the humble and obedient tool of Mazarin, became, when he fully grasped the reins of power, the most arrogant and despotic of rulers. "I am the State," he exclaimed; and he proceeded to govern France with a purely personal government. He would have no one around him except pliant and obedient tools. Cold-blooded, selfish, and cruel, he had an utter disregard for the feelings of others, without sympathy and without affection; he made an ostentatious parade of his vices, defied the opinion of the world, and lived solely for his own aggrandizement. Such was the man at whose door lie the merciless cruelties of the 9th of February, 1690. Canada had been discovered by Jacques Cartier in 1535. He raised there the standard of France, and by right of this discovery France claimed sovereignty and authority over an unlimited portion of North America. When settlements began to be made, and the value of the fur trade developed itself, the same cupidity and fanati-

cism that characterized the Spanish occupation of the Southern country was exhibited by the French. The Algonquins, who dwelt in the valley of the St. Lawrence, and the Hurons and Illinois of the Great Lakes, came under their subjection. They brought their furs down the St. Lawrence to Montreal, and the Jesuit priests went among them to proselyte them to their faith. But the Iroquois of the Mohawk they could neither subdue nor subject. The Six Nations, as they were called, gave their allegiance and their fur trade to the Dutch. These six tribes—the Mohawks, the Oneidas, the Onondagas, the Cayugas, the Senecas, and the Tuscaroras—were in many respects the most remarkable of all the North American Indians. They have been called the Romans of the Western World. They constituted among themselves a crude but positive confederation. They were the most powerful of all the tribes, and dominated by their superior vigor and greater intellectual development of all the other tribes with which they came in contact. The Tuscaroras had in fact been conquered as a tribe and incorporated into their confederacy. Their chain of villages extended throughout the whole valley of the Mohawk, and was called by them the long house. They held their regular councils where the great chiefs carried themselves with all the dignity and eloquence of Roman senators. These were the aborigines with whom the Hollanders came in contact, and with whom they formed a tacit alliance and permanent friendship. The estimate that Louis XIV. formed of these Indians may best be told in his own words. Writing to De La Barre in Canada in 1684, he says: "As it concerns the good of my service to diminish as much as possible the numbers of

the Iroquois, and, as these savages are stout and robust, will moreover serve with advantage in my galleys, I wish you to do all in your power to make a great number of them prisoners of war, and that you have them shipped by every opportunity that will offer for their removal to France." And this was the key-note of French intercourse and conduct toward those noble specimens of the aboriginal race. What wonder, then, that they preferred the association and friendship of the Dutch. We come now to the conditions more immediately antecedent to the period under review. In 1687 a memoir was prepared by the Canadians and forwarded to the French monarch complaining in bitter terms of the ruin of their trade by the competition of the adjoining colonies.

"Canada is encompassed," they said, "by many English colonies, who labor incessantly to ruin it by exciting all our savages, and drawing them away with their peltries, for which the English give them a great deal more merchandise than the French, because they pay no duty to the King of England. This profit attracts toward the English also all our bush-rangers.

"(Coureur de bois) and French libertines who carry their peltries to them, deserting our colony, and establishing themselves in those of the English, who take great pains to attract them. They advantageously employ those French deserters to bring the far savages to them who formerly brought their peltries into our colony, which wholly destroys its trade. The English began by the most powerful and best disciplined Indians of all America. They have excited them entirely against us by the avowed protection they afford them, and the manifest usurpation

they claim to the sovereignty of their country, which belongs beyond contradiction to the king for nearly a century, without the English up to this present time having any pretension to it. They also employ the Iroquois to incite all our other Indians against us." The memoir then enumerates the attacks of the Iroquois upon the Hurons and Ottawas, the Illinois and the Miamis, all allies of the French, which were threatened with extermination if they did not desert the French and join the English. These measures, it says, had discredited the French with their Indian allies, and would bring ruin on their trade, and that a war of extermination upon the Iroquois was absolutely necessary. It further states that the Iroquois' force consists of two thousand picked warriors, brave, active, more skilful with the use of the gun than the Europeans, and all well armed. It was complacently proposed in this memoir to destroy all these men, and to people the beautiful country with other savages who had been faithful to the French. All this was cordially approved of by the French king, he stipulating, however, that they should keep a large number of prisoners for use in his galleys.

During the succeeding two years there was more or less fighting between the French and their Indian allies and the Iroquois, particularly the Senecas, but the culmination came with the revolution in England. James II., formerly the Duke of York, was dethroned, and William III. of Holland with Mary became King and Queen of England. Louis XIV. found the man who had so valiantly and successfully thwarted his grandest schemes upon the low countries the Protestant sovereign of England, while his Catholic cousin James was a fugitive at

his court. By this sudden and rapid revolution, the English colony of New-York was thrown into utter confusion. Dongan abandoned his post, and no one had arrived to take his place. Leisler assumed the reins of government in the names of William and Mary, and for the people, the Governor's Council resisted, and civil war was imminent.

The Chevalier De Callières, Governor of Montreal, and Commander of the troops and militia of Canada, saw the situation of affairs, and proposed by a bold stroke to enable his master, the French king, to revenge himself on his old adversary the Prince of Orange, in whose favor the English colony had proclaimed itself, but to revenge also the merchants of Canada for their losses in the fur trade, while at the same time acquiring the entire province of New-York for his Majesty "The Grand Monarch!" The magnificent plan of campaign of the Chevalier was evidently intended to dazzle the French king with the visions of a largely extended empire, and to captivate him by its supreme audacity. He proposed to start an expedition down Lake Champlain, crossing the portage into the Hudson, capture Fort Orange, Albany, destroy all the smaller settlements in the vicinity, proceed on down the river to Manhattan Island, capture that place aided by the French vessels that were to be there when he arrived, hang all the Frenchmen who had deserted to the English, banish the Dutch and English into New England, and thus convert the whole of New-York into a French colony forever, with all the Indians for their slaves. And these wild and absurd schemes the French monarch was actually delighted with and cordially approved. It is worthy of remark that a

hundred years later the British General Burgoyne attempted a similar plan of campaign, but his well-appointed army was utterly defeated at the battle of Saratoga. The plans of the Marquis De Callières submitted to Louis XIV. were very complete and minute to the last degree, and he depicted in glowing terms the grand results that would accrue to the King of the French,—among others, the acquisition of the finest harbor in America, the subjugation of the Iroquois and all the other Indian tribes and their sure conversion to the Catholic faith, the absolute control of the cod-fishing, which would add millions to his revenue, and the entire control of the fur trade.

Assuming that while the greater part of the inhabitants were Dutch and all Protestants, notwithstanding the country had been taken by the English, and that they would in all probability receive the orders of the Prince of Orange, nevertheless the king could confide the secret of the expedition to James II. and obtain from him an order to the commandants of the places to surrender them to the French, who would keep them for the English king until the rebellion was over, and afterward negotiate for their permanent possession, little dreaming that the fugitive king would never again ascend the throne of England, but would end his days as a monk of La Trappe! Louis was immensely pleased with the magnificent program, and entered into it with hearty zeal. He went into even more careful details than his trusted lieutenant, informing him, in advance, that he would confer upon him the government of New-York, and of the town and fort of Manhattan in particular, under the authority of his Majesty's

Lieutenant-general in New France. He determined that no suspected inhabitants should be left in the colony. If any of them, whether Dutch or English, were found to be Catholics they might remain, if they took the oath of allegiance, and any mechanics or other working people who would be useful on the fortifications could also remain; all the rest were to be driven into New England, and all the property was to be distributed among the militia, the army and navy officers, soldiers and sailors, who should distinguish themselves on this occasion.

The whole plan of campaign was most brilliant and successful on paper. But the fact that the colony had proclaimed itself for the Prince of Orange, the new King of England, and renounced its allegiance to James II., induced the French king to commence the war immediately and not wait for the season to open on the lake and river. Orders were sent to Count de Frontenac at Montreal to organize the expedition at once with whatever material he had, which he did without delay, as the report shows.

The report, which seems to have been made to Madame de Maintenon, who had become the power behind the throne, needs to be given in detail. It says: "The detachment which formed at Montreal may have been composed of about two hundred and ten men, namely: Eighty savages from the Sault, and from La Montague sixteen Algonquins, and the remainder Frenchmen, all under the command of Sieur Le Moque de Sainte Helène and Lieut. Daillebout de Mantel, both of whom are Canadians. The Sieurs Le Moyne d'Iberville and Repentigny de Montesson commanded under these. The best-qualified Frenchmen were the Sieurs de Bonrepos and De La Brosse,

the Sieurs Le Moyne de Blainville, Le Bert du Chêne, and La Marque de Montigny, who all served as volunteers." I give all these names in full, for they constitute a roll of infamy, ever to be execrated and never forgotten so long as their infamous crime is remembered. They took their departure from Montreal near the beginning of February. After marching for the course of five or six days, they called a council to determine the route they should follow and the point they should attack.

The Indians demanded of the French what their intention was. Messieurs de Sainte Helène and Mantel replied that they had left in the hope of attacking Orange, if possible, as it is the capital of New-York, and a place of considerable importance; though they had no orders to that effect, but generally to act according as they should judge on the spot of their chances of success, without running too much risk. This appeared to the savages somewhat rash. They represented the difficulties and the weakness of the party for so bold an undertaking. There was even one among them who, his mind filled with the recollections of the disasters which he had witnessed last year, inquired of our Frenchmen, "since when had they become so desperate?" In reply to their raillery, "it was answered that it was our intention, now, to regain the honor of which our misfortunes had deprived us, and the sole means to accomplish that was to carry Orange, or to perish in so glorious an enterprise."

As the Indians, who had an intimate acquaintance with the localities, and more experience than the French, could not be brought to agree with the latter, it was determined to postpone coming to a conclusion until the party should arrive at the spot where

the two routes separate—the one leading to Orange (Albany), and the other to Corlear (Schenectady). In the course of the journey, which occupied eight days, the Frenchmen judged proper to diverge toward Corlear, according to the advice of the Indians, and this road was taken without calling a new council. Nine days more elapsed before they arrived, having experienced inconceivable difficulties, and having been obliged to march up to their knees in water, and to break the ice with their feet in order to find a solid footing.

They arrived within two leagues of Corlear about four o'clock "in the evening, and were harangued by the great Mohawk chief of the Iroquois from the Sault." (This fellow was either a purchased traitor to his tribe or a pretended Mohawk Indian, probably the latter, as there were no Mohawks at the Sault.) He urged on all to perform their duty, and to lose all recollections of their fatigue, in the hope of taking ample revenge for the injuries they had received from the Iroquois at the solicitation of the English, and of washing them out in the blood of the traitors. This savage was without contradiction the most considerable of his tribe—an honest man, as full of spirit, prudence, and generosity as it was possible, and capable at the same time of the grandest undertakings. Shortly after, four squaws were discovered in a wigwam, who gave every information necessary for the attack on the town. The fire found in their hut served to warm those who were benumbed, and they continued their route, having previously detached Gignieres, a Canadian, with nine Indians on the lookout. They discovered no one, and returned to join the main body within one league of Corlear.

At eleven of the clock that night they came within sight of the town, resolved to defer the assault until two o'clock of the morning. But the excessive cold admitted of no further delay.

The town of Corlear forms a sort of oblong, with only two gates—one opposite the road we had taken, the other leading to Orange, which is only six leagues distant. Messieurs de Sainte Helène and de Mantel were to enter at the first, which the squaws pointed out, and which in fact was found wide open. Messieurs d'Iberville and de Montesson took the left with another detachment, in order to make themselves masters of that leading to Orange. But they could not discover it, and returned to join the remainder of the party. A profound silence was everywhere observed, until the two commanders, who separated, at their entrance into the town, for the purpose of encircling it, had met at the other extremity.

The signal of attack was given Indian fashion, and the entire force rushed on simultaneously. M. de Mantel placed himself at the head of a detachment, and reached a small fort where the garrison was under arms. The gate was burst in after a good deal of difficulty, the whole set on fire, and all who defended the place slaughtered.

The sack of the town began a moment before the attack of the fort. Few houses made any resistance. M. de Montigny discovered some, which he attempted to carry sword in hand, having tried the musket in vain. He received two thrusts of a spear—one in the body, and the other in the arm. But M. de Sainte Helène, having come to his aid, effected an entrance, and put every one who defended the place to the sword. The massacre lasted two hours. The re-

mainder of the night was spent in placing sentinels and in taking some repose.

The house belonging to the minister was ordered to be saved, so as to take him alive to obtain information from him; but as it was not known, it was not spared any more than the others. He was slain and his papers burnt before he could be recognized.

At daybreak some men were sent to the dwelling of Mr. Coudre (Sander), who was major of the place, and who lived at the other side of the river. He was not willing to surrender, and began to put himself on the defensive with his servants and some Indians; but as it was resolved not to do him any harm, in consequence of the good treatment that the French had formerly experienced at his hands, M. d'Iberville and the great Mohawk proceeded thither alone, promised him quarter for himself, his people, and his property, whereupon he laid down his arms, on parole, and returned with them to see the commandants of the town.

In order to occupy the savages, who would otherwise have taken to drink and thus rendered themselves unable for defense, the houses had already been set on fire. None were spared in the town but one house belonging to Coudre, and that of a widow who had six children, whither M. de Montigny had been carried when wounded. All the rest were consumed. The lives of between fifty and sixty persons, old men, women, and children, were spared, they having escaped the first fury of the attack. Some twenty Mohawks were also spared, in order to show them that it was the English, and not they, against whom the grudge was entertained. The loss on this occasion in houses, cattle, and grain amounted to

more than four hundred thousand lives. There were upward of eighty well-built and well-furnished houses in the town.

The return march commenced with thirty prisoners. The wounded, who were to be carried, and the plunder with which all the Indians and some Frenchmen were loaded, caused considerable inconvenience. Fifty good horses were brought away. Sixteen only of these reached Montreal. The remainder were killed for food on the road.

What pen can describe, what pencil delineate that fearful scene? The appalling war-whoop of the savages suddenly breaking the stillness of the night; the ill-fated inhabitants springing from their beds, to be met by the tomahawks of the Indians, or the swords of the no less brutal Frenchmen; mothers on their knees pleading in vain for the lives of their children whose brains were dashed out against the door-posts; the shrieks and groans of the hapless victims; the fiends with the incendiary torches in their hands, rushing from house to house; the midnight sky lighted with the glare of the conflagration, the white snow saturated with the red blood of the slain, and on that Sabbath morning nothing left of the peaceful and happy settlement but blackened, smoldering ruins, and the bodies of the slain scattered in all directions. A sight to make the angels weep.

The cold-blooded recital of these fiendish atrocities was fitly communicated to the still more cold-blooded woman who was responsible for the revocation of the Edict of Nantes and all its attendant misery.

Thus began and ended Louis XIV.'s attempted subjugation of New-York, a brutal and cruel mas-

sacre in which titled Frenchmen rivaled the most blood-thirsty savage in deeds of ferocity and crime.

It has been said that "the blood of the martyrs is the seed of the Church." Is it not possible that the blood of these martyrs was the seed of that declaration in which the American colonies asserted that they were of right and ought to be free and independent? That bloody massacre showed the impotence of a government, separated by a wide ocean from those it had assumed to govern and protect, to aid them in the hour of their direst necessity. It showed the colonists that sooner or later they must depend wholly upon themselves. The Hollanders had inherited a love of liberty, and inherited their personal freedom, and it only needed the proper time to come for them to assert it. Simple in their tastes, frugal in their habits, honest in their intentions, pure in their thoughts, and noble in their aspirations, they respected religion, feared God, and honored the state. They were not bigots to drive out the Quakers and Baptists from their midst. They were not fanatics to burn aged women at the stake on the superstitious plea that they were affected with witchcraft. They were not intolerant of every opinion that did not emanate from themselves. Who then shall say that the principles of civil and religious liberty that they brought with them to America from the great Rhine Delta, the principles which they alone of all the nationalities represented in the New World, lived under, and maintained, were not by them made the corner-stone of the American republic? All honor to the noble race from which they sprung. All praise to them for what they accomplished in their day and generation,

for the lessons they taught and the legacy they left.

So long as there is a power in the human tongue made eloquent by truth, so long as there is a tender sympathy in the human heart made pure by patient suffering, so long as there is courage in the human soul made firm by faith, *so long* shall the memory and virtues of these, our forefathers, be cherished and revered in the generations yet to come.



LIST OF YE PEOPLE KILD AND DESTROYED.

By Ye French Of Canada And There Indians At Skinnechtady Twenty Miles To Ye Westward Of Albany Between Saturday And Sunday Ye 9th Day of February, 1680-90.

Myndert Wemp kildd	1
Jan van Eps and his Sonne & 2 of his Children kild . . .	4
A negro of dito Van Eps	1
Serjt. Church of Capt. Bull's Compy	1
Barent Jansse Kildd and Burnd his Sonne Kild	2
Ands Arentse Bratt shott and Burnt & also his child'n .	2
Mary Viele wife of Dowe Aukes & her 2 children kildd .	3
And his negro woman Francyn	1
Mary Alolff Wife of Cornelis Viele jun'r Shott	1
Sweer Teunise Shott & burnt his wife kild and burnt	all in one house
Antje Janz daughter of Jan Spoor kild & burnt	
Item 4 Negroes of ye said Sweer Teunise ye same death	
Enos Talmidge Leift of Capt. Bull kild & burnt	
Hend Meese Vrooman & Bartholomeus Vrooman kild & burnt	2
Item 2 Negroes of Hend Meese ye same death	2
Gerrit Marcellis and his Wife & childe kiled	3
Rob't Alexander sould'r of Capt. Bulls shott	1
Rob't hesseling shott	1
Sander ye sonne of gysbert gerritse kild & burnt	1

Jan Roeloffse de goyer burnt in ye house	1
Ralph grant a souldier in ye fort shott	1
David Christoffelse & his wife w'th 4 children all burnt in their house	6
Joris Aertse shott and burnt Wm. Pieterse kild	2
Joh: Potman kild his wife kild & her scalp taken off	2
Dom'e Petrus Tassemaker ye Minister kild & burnt in his house	1
Frans harmense kild	1
Engel the wife of Adam Vroman shot & burnt her childe the brains dashed out against ye wall	2
Reynier Schaets and his sonne kild	2
Daniel Andries & George 2 souldiers of Capt. Bull	2
A French girl Prisoner among ye Mohogs kild	1
A Maquase Indian kild	1
Johannes ye sonne of Symon Skermerhoorn	1
3 Negroes of Symon Skermerhoorn	3
In all	60

Lyst Of Ye Persones which Ye French And There Indians
Have Taken Prisoners Att Skinnechtady And Caried to
Canida Ye 9th Day of February, 1689-90.

Johannes Teller and his negroe	2
John Wemp sonne of Myud't Wemp & 2 negroes	3
Symon, Abraham, Phillip, Dyrack & Claes Groot all 5 sonnes of Symon Groot	5
Jan Baptist sonne of Jan Van Epps	1
Albert & Johannes Vedder sonnes of harme Vedder	2
Isaak Cornelise Switts & his Eldest Sonne	2
A Negroe of Barent Janse	1
Arnout ye sonne of Arnout Corn: Viele ye Interp'r	1
Stephen ye sonne of Gysbert Gerritse	1
Lawrence sonne of Clase Lawrence Purmurent	1
Arnout sonne of Paulyne Janse	1
Barent ye sonne of Adam Vroman & ye neger	2
Claes sonne or Frause Harmense	1
Stephen adopted sonne of Geertje Bouts	1
John Webb a souldier Belonging to Capt. Bull	1
David Burt belonging to ye same comp'e	1
Joseph Marks of ye same comp'e	1
In all	27

DINNER

MR. H. J. DE MAREZ OYENS,
OF AMSTERDAM.

BY MEMBERS OF

THE HOLLAND SOCIETY OF NEW YORK.

DINNER TO H. J. DE MAREZ OYENS, ESQ.

AT THE LAWYERS' CLUB, FEBRUARY 26, 1890.

Mr. H. J. de Marez Oyens, the well-known Amsterdam banker, who was a member of the committee who so handsomely entertained the members of The Holland Society of New-York during their visit to his native city, arrived in America in the early part of 1890. He was entertained by Mr. R. B. Roosevelt and others privately, and given a dinner at the Lawyers' Club, on the 26th of February, 1890, by members of The Holland Society.

R. B. ROOSEVELT,

PETER DAYTON,

REV. J. B. BROWN,

EDWARD ELLISON,

PETER V. FORT,

A. J. HARRINGTON,

FRANK HARRINGTON,

JOHN H. HAYES,

J. J. HIRSH,

J. L. HIRSH,

ROBERT H. ROOSEVELT,

JOHN H. VAN NORDEN,

JOHN W. VAN NORDEN,

A. C. DE VRIES,

A. V. DE VRIES,

AMSTERDAM TRADING CO.,

AMSTERDAM TRADING CO.

1890

JOHN H. VAN NORDEN,

Cornel Oosterveld of the Netherlands, New York

DINNER

TO

MR. H. J. DE MAREZ OYENS,
OF AMSTERDAM.

BY MEMBERS OF

THE HOLLAND SOCIETY OF NEW-YORK,

AT THE LAWYERS' CLUB, FEBRUARY 26, 1890.

S. D. COYKENDALL,
PETER DEYO,
REV. J. ELMENDORF, D.D.
EDWARD ELSWORTH,
PETER V. FORT,
A. J. HARDENBERGH,
FRANK HASBROUCK,
JOHN H. HOPPER,
J. J. RIKER,
J. L. RIKER,
ROBERT B. ROOSEVELT,

JOHN H. STARIN,
JUDAH B. VOORHEES,
G. Y. VAN DE BOGERT,
W. L. VAN DEN BERGH,
F. I. VAN DER BEEK,
GEO. M. VAN HOESEN,
GEO. W. VAN SICLEN,
A. V. W. VAN VECHTEN,
J. VAN VRANKEN,
AUGUSTUS VAN WYCK,
ROBERT A. VAN WYCK.

Vist

HON. JOHN R. PLANTEN,
Consul-General of the Netherlands, New-York.

MENU

OYSTERS—BLUE POINTS

HAUT SAUTERNES

POTAGES

Tortue verte au clair Crème St. Germain

AMONTILLADO

HORS D'ŒUVRES

Radis Amandes au sel Olives

POISSON

HANKEY BANNISTER

Bass rayée à l'aurore

RELEVÉ

GIESLER & CO.

Selle d'Antilope à la moderne

ENTRÉE

Terrapin à la Maryland

LÉGUMES

Pommes de terre Bénédictine

Choufleur au gratin

SORBET MANHATTAN

RÔTI

CHÂTEAU MARGAUX
1875

Chapon de Bresse

Salade de Saison

DESSERTS

Bombe Châteaubriant

Oranges Sucrées

Ananas

Petits Fours

Fromages

LIQUEURS

Café

CIGARES

LETTER FROM THE DIRECTORS OF THE
HISTORICAL COLLECTION OF THE
"SCHUTTERIJ" AT AMSTERDAM.

The following is the translation of a letter received from the Directors of the Historical Collection of the "Schutterij" at Amsterdam. It is apropos of the engraving on the menu of the Annual Dinner, of January 10, 1890, representing a Holland Dinner, A. D. 1627, copied from the famous painting by Franz Hals. This friendly and unexpected greeting from Holland was received with much pleasure and quickly responded to.

AMSTERDAM, January 27, 1890.

Weledelgeboren Heer :

The Directors of the Historical Collection of the "Schutterij," at Amsterdam, read with interest in the "Nieuws van den Dag," of last 25th of January, that on the annual festival on the 10th of January celebrated by the members of The Holland Society, the Dutch menu used on this occasion appeared with a representation of the "Shooter Picture" by Franz Hals. They were glad to perceive this appreciation. They should like to give, during their term of office, to The Holland Society a place in the portfolio of their collection, and beg therefore, very courteously, a copy of the Program with the representation of the picture, and, if possible, a copy of that New-York "Herald" which gave the report of the festival. If there should be in your Society anything similar, which can be filed, and

which is a reminiscence of the old "Schutterij," they would, very courteously, recommend their "Collection" for it.

Perhaps it would not be disagreeable for your Society to hear some further items in regard to our "Historical Collection" of the "Schutterij," which is in possession of many articles; for which reason we send you at the same time with this letter:

1. The newspaper in which we read the report of the festival celebrated by you.
2. A catalogue of the books and pamphlets.
3. Four reports of the "Collection," and circulars.

Though we found it convenient to write to you in Dutch, an answer in English would nevertheless be welcome.

Believe me, yours, with great respect,

J. A. JOCHEMS,

Captain Adjutant of the "Schutterij."





ST. NICHOLAS AND ST. GEORGE,
AND ALL SAINTS.



AT the Annual Dinner of St. George's Society, given at Delmonico's, April 23, 1890, Mr. George W. Van Sieten, being called upon to respond to a toast in honor of The Holland Society of New-York, said, among other things, alluding to remarks of other speakers, among them the President of the New England Society.

It must be remembered that the Englishmen who settled New England came here from Holland. The people in the *Mayflower* did not come to this continent from England. They had lived for twelve years in the city of Leyden, and when I was last there I saw the tax-lists of that city for the year 1610, upon which were the names of John Robinson and his fellow-Puritans. And the good qualities that these Puritans brought with them were derived from their Dutch, not from their English, education.

Grafted on their innate English courage and obstinacy were the Dutch principles of civil and religious liberty, the principles which have since overspread this continent together with free schools, which are

also of Dutch origin, and which are the foundation of this great republic. It must not be forgotten that in 1576, two hundred years before the American Declaration of Independence, there were United States of The Netherlands. Two years ago I sat in the chapel attached to the cathedral in Utrecht, where the representatives of the Seven States of The Netherlands met and formed their confederation, and there you may see in commemoration of that event the seven windows of stained glass containing the respective coats of arms of those States.

I am a democrat; that is to say, I am a Republican. You Englishmen must understand that about thirty years ago, while the political parties of this country retained their principles, their names became changed, and your true Republican of to-day is your real democrat, opposed to monarchical rule. For myself, I owe allegiance to no man, and to no woman — except my wife. But lately I received from Holland the photograph of a beautiful young Dutch lady, about twelve years of age, and when my wife, after inspecting it, handed the picture back to me saying, "This is *your* princess," I confess to having felt a thrill, a new-born feeling unknown to me before, which, at the distance of more than two hundred and fifty years since my ancestors left Holland, renders me capable of appreciating the chivalrous devotion which you Englishmen have for the virtuous queen who so long has remained true to her deceased husband, and which makes every English gentleman willing if need be to fight for her. It has given me, an American, great pleasure to see here to-night the uniform of the British soldier [alluding to Major-General Sir W. Clive Justice, who was present in uniform

at the request of St. George's committee], and I hope never to be obliged to meet it on any different sort of occasion, unless it be side by side.

What is heaven? I think that the Rev. Dr. Warren and all the good theologians present will agree with me that it is a congregation of all the saints. And we shall find there St. George, St. Andrew, St. David, St. Patrick, St. Nicholas, and all saints. It is the better land to which we all hope to come.

And what is America? It is the only country where you find in the bonds of friendship the societies of all nationalities under the banners of their representative saints, the members of St. George's, St. Andrew's, St. David's, St. Patrick's, and of all nationalities, the happy land, the greatest country upon this earth. Do we look forward to the millennium? It will be that period of time when there will be sent to the Congress of the great United States at Washington representatives from the sister republics of Scotland, Ireland, England, France, Germany, and all civilized nations. This may yet happen. And it will be the triumph of the principles of civil and religious liberty and of free schools, which were brought here from Holland by the Englishmen and Dutchmen who settled this country.





ANNUAL MEETING.



HE Annual Meeting of The Holland Society of New-York took place on Pinkster Tuesday, May 27, 1890, at 8 p. m., at the Hotel Brunswick, Fifth Avenue and 26th street, New-York City—the place and hour appointed by the President.

Among other business, a motion was made that Sections 2 and 3 of Article VI. of the Constitution, also By-law No. 7, be amended by adding to Section 3 the words: "But the Board of Directors may delegate to the Committee on Genealogy, the election of new members under such By-laws as they may determine." So that it would be possible on and after May 25, 1890, for the Committee on Genealogy to admit candidates to membership, provided that no Trustee objected after full notice of the candidacy was given. The motion was lost.

A motion was also made to amend Section 1 of Article III., by adding, after the words "of full age," the words "or if the son or grandson of a member, over seventeen years of age." This motion was also lost.

The Treasurer, Mr. Abm. Van Santvoord, gave a statement of the financial condition of the Society, required by the Constitution.

The Members' Ticket, for Officers and Trustees of The Holland Society of New-York, was elected.

MEMBERS' TICKET,

For Officers and Trustees of The Holland Society of New-York.

PRESIDENT,

ROBERT BARNWELL ROOSEVELT.

VICE-PRESIDENTS,

New-York City . . . Maus Rosa Vedder, M. D.
Kingston, N. Y. . . . Samuel Decker Coykendall.
Jersey City, N. J. . . . George Clippinger Varick.
Brooklyn, N. Y. . . . Harmanus Barkaloo Hubbard.
Kinderhook, N. Y. . . . Peter Van Schaaek Pruyn, M. D.
Rockland Co., N. Y. . . . Garret Van Nostrand.
Westchester Co., N. Y. . . . Rev. Charles Knapp Clearwater.
Catskill, N. Y. . . . Rev. Evert Van Slyke, D. D.
Schenectady, N. Y. . . . Giles Yates Van De Bogert.
Amsterdam, N. Y. . . . Walter L. Van Denbergh.
Albany, N. Y. . . . Albert Van Der Veer, M. D.
Newtown, L. I. . . . John E. Van Nostrand.
New Brunswick, N. J. . . . Rev. William Hoffman Ten Eyck, D. D.
Bergen Co., N. J. . . . George Frederick Schermerhorn.
Passaic Co., N. J. . . . John Hopper.
Cobleskill, N. Y. . . . John Van Schaick.
Monmouth Co., N. J. . . . D. Augustus Van Der Veer.
Somerset Co., N. J. . . . Lawrence Van Der Veer.
Minisink, N. Y. . . . Amos Van Etten, Jr.
Buffalo, N. Y. . . . Sheldon Thomson Viele.
Poughkeepsie, N. Y. . . . Frank Hasbrouck.
Philadelphia, Pa. . . . Eugene Van Loan.
Yonkers, N. Y. . . . William L. Heermance.
Lansingburgh, N. Y. . . . William Chichester Groesbeck.
Camden, N. J. . . . Peter L. Voorhees.
United States Army . . . Maj.-Gen'l. Stewart Van Vliet.
United States Navy . . . Dr. Delavan Bloodgood, Med. Dir.

SECRETARY,
George West Van Sielen.

TREASURER,
Eugene Van Schaick.

TRUSTEES,
Term expires in 1894.

John Wright Vrooman.
William Myers Hoes.
Henry S. Van Beuren.
William James Van Arsdale.
William Dominick Garrison.

May 27, 1890.



Decrology.

FROM PINKSTER, 1890, TO PINKSTER, 1891.

JACOB WARREN HOYSRADT,
OF NEW-YORK.

CHARLES B. LANSING,
OF ALBANY, N. Y.

CORNELIUS RAPELYE,
OF ASTORIA, N. Y.

EDWARD VAN KLEECK,
OF POUGHKEEPSIE, N. Y.



YEAR BOOK
OF THE HOLLAND SOCIETY OF NEW-YORK.

Part Second.

FROM PINKSTER, 1890, TO PINKSTER, 1891.



THE first event in the history of The Holland Society, after Pinkster, 1890, was a letter from General P. J. Joubert, ex-President of the Transvaal Republic, and head of the Dutch army in South Africa, famous as the hero of Majuba Hill. A copy of the letter in English is here given:

GENERAL'S HOME, 21 May, 1890.

To Robert B. Roosevelt, Vice-President for New-York City, and acting President, and Geo. W. Van Siclen, Secretary of The Holland Society of New-York, New-York.

GENTLEMEN: I am very grateful, and it is an honor to me, to acknowledge the receipt of your friendly communication, dated 10th March, 1890, conveying a resolution of your annual meeting, in which it was resolved to send your good wishes to the Dutch settlers in South Africa.

I have the honor to belong to one of the old families who came out in the first days of civilization to this country, and therefore sympathize with the burghers (our kinsmen) of the great Republic of America and your Society, who

now regret the death of their honored President, Hooper C. Van Vorst, and I don't hesitate for one moment to accept the extended hand of friendship.

Although you acknowledge that you have almost forgotten the language of your forefathers, I am glad to see that you will never forget their principles of civil and religious liberty, which are the foundation stones of your great Republic; on which foundation stones I trust that our young Republic may also continue to exist and prosper, and that the tie of friendship with our great sister Republic, America, will never be broken, but will surely lead to the mutual interest and prosperity of both countries.

With high respect and best wishes for your Society, I have the honor to subscribe myself

Yours faithfully,

P. J. JOUBERT.

OLD DUTCH LETTER RELATING TO THE SETTLERS IN THE NEW NETHERLANDS.

The following curious and interesting document is a copy of a letter contained in the archives of the Staten-Generaal in The Hague. It contains an account of life among the early Dutch settlers in America, and the purchase of the Island of Manhattan. The English translation is prefixed.

To the High and Mighty Lords of the States-General at The Hague:

MY LORDS: There arrived here yesterday the ship called the *Arms of Amsterdam*, which sailed from the river Mauritius, in New-Netherlands, on the 23d of September.

Report is brought that our people there are diligent and live peaceably; their wives have also borne them children. They have purchased the Island of Manhattan from the Indians for the sum of sixty guilders. It contains 11,000 morgens of land. They have sown all kinds of grain in the middle of May, and reaped it in the middle of August. I send you small samples of the summer grains, as wheat, rye, barley, oats, buckwheat, canary seeds, beans, and flax. The cargo of the ship consists of 7246 beaver skins, 17,812 otter skins, 675 otter skins, 48 mink, 36 cat-lynx, 33 mink, 34 small rat, together with a considerable quantity of oak timber and nut wood.

Commending your High and Mighty Lordships to the favor of the Almighty,

I am your High Mightiness's humble servant,

P. SCHAGEN.

AT AMSTERDAM, Nov. 5, 1626.

HOOGHE MOGHENDE HEEREN: Hier is ghister 't schip 't *Wapen van Amsterdam* aengekomen ende is den 23er Septembus, ruyt Nieu Nederland geseylt uyt de rivier Mauritius, rapporteeren dat ons volck daer kloec is ende vreedigh leven. Hare vrouwen hebben ook kinderen aldaer gebaert, hebben 't eylant Manhattes van de wilde gekocht voor de waerde van zestig gulden, is groot 11,000 morgen. Hebben der alle koren half Mei gezeijt, ende half Augusto gemayd.

Daer van zeynden de munsterkens van zomerkoren, als tarwe, rogge, garst, haver, boucweyt, knarisaet, boontjes ende vlas.

Het cargasoen van 't vsz schip is

7246 beversvellen, 178½ otters vellen, 675 otters vellen, 48 mincke vellen, 36 castor vellen, 33 mincken, 34 ratte velkens.

Veel eycken balken ende notenhout.

Hiermede

Hooghe Moghende Heeren zijt der Almogende in genade bevolen.

In Amsterdam den 5^{en} Novembus a^o 1626.

Uwe Hoo: Moo: Dienstwillighe

(get.)

P. SCHAGEN.

Hooge Moghende Heeren Mijn Heeren de Staten-Generaal in S^r Gravenhageport.





WORKS OF GROTIUS AND BOOKS
RELATING TO HIM,

PRESENTED TO THE HOLLAND SOCIETY OF NEW-YORK BY
ITS PRESIDENT, ROBERT B. ROOSEVELT.



THESE interesting volumes were presented by President Roosevelt in October, 1890. An extract from the Library Journal giving an account of them is here subjoined.

This collection is an example of what may be accomplished by a single individual. In this handsomely printed catalog are recorded 214 lots, or 258 volumes, by, or relating to, Hugo Grotius, which have been purchased by Mr. Roosevelt, and very appropriately donated to the New-York Society which represents the nationality of which Grotius was so distinguished a citizen.

If the public libraries of New-York were to bring together their books on this subject, it is to be questioned if they would, combined, equal this one, and so far as the reviewer is aware, there is not a library in this country that will bear comparison with this collection. Such a mass, it is almost needless to say, is practically an impossibility to a large library, for neither knowledge nor time enough can be spared to

CATALOGUE
OF
THE WORKS OF GROTIUS

AND OF BOOKS RELATING TO HIM

PRESENTED TO
THE HOLLAND SOCIETY OF NEW-YORK

BY ITS PRESIDENT
ROBERT B. ROOSEVELT

LATE MINISTER PLENIPOTENTIARY AND ENVOY EXTRAORDINARY
FROM THE UNITED STATES OF AMERICA TO THE
KINGDOM OF THE NETHERLANDS

OCTOBER, 1890

CATALOGUS

van eene belangrijke verzameling

Boeken en Vlugschriften

VAN EN OVER

HUGO DE GROOT,

verkrijgbaar

bij de Boekhandelaren

H. G. BOM

en

G. D. BOM HGz.

Warmoesstraat,

35 en 40.

Amsterdam.

Catalogue

d'une Collection

très intéressante de

Livres

et

Pamphlets

SUR

HUGO GROTIUS,

en vente

chez les Libraires

H. G. BOM et G. D. BOM. HGz.

Warmoesstraat 35 et 40.

AMSTERDAM.



AMSTERDAM, 10th September, 1890.

ROB. B. ROOSEVELT, Esq., New-York.

Dear Sir: To-day are shipped here on board the New-York boat 2 packing-cases, des.: „H. T. C. Nos. 1 & 2, New-York,” and containing the Grotius-collection, ordered by your letter of 2d Sept. You will find:

136 Nrs. or 166 Vols. of the printed catalogue, and
78 Nrs. or 92 Vols. of the written supplement.

I hope that all will be received by you in good order as I am assured to have envoyed it in good condition. The American consul informed me that books printed before 1870 were free from duty; therefore I send the five specimens, printed after that year and beeing the Nrs. 113 G, 124 D, 124 E, 129 and 140, by post, together with the catalogue and the manuscript-supplement. The Nrs. 6, 22 and 49 were in to bad condition to can be delivered to you, but still there are 8 vols. more than I mentioned.

You have bought cheap, and will observe, by unpacking, that it is a very interessant collection; but I am glad that my work is yet safed for distroying. I recommand me for your payment, as also for your orders if you want something that can be procured by me.

Your most respectfully

G. D. BOM, HGz.

Warmoesstraat 35,

Amsterdam, Holland.

HUGO GROTIUS.

OPERA HISTORICA.

- 1 Liber de antiquitate Reipublicae Batavicae. Lugd. Bat. ex off. Plantiniana Raphelengii. 1610. 4^o.
- 2 ———, *andere druk, voorkomende in* Respublica Hollandiae et urbes. Lugd. Bat. ex off. Joannis Maire. 1630. 32^o. *perk. b.*
- 3 Tractaet van de oudheyt van de Batauische nu Hollant-
A sche Republique, beschreuen in 't Latyn daerna in 't
Duytsch ouerghestelt ende by den autheur ouersien.
Ghedruckt nae de cotype by Hillebrandt Jacobsz. 1610.
18^o. *perk. b.*
- 4 ———, *andere druk, met platen, voorkomende achter*
B Antiquitates Germanicae of Hoggduitsche Oudtheden,
te Amst. bij Gerrit Tielenburg. 1756. 18^o. *h. l. b.*
Deze uitgave is bezorgd door G. Bos.
- 5 Ordinum Hollandiae ac Westfrisiae Pietas ab impro-
bissimis multorum calumniis, praesertim vero a nupera
Sibrandi Lubberti epistola quam ad reverendissimum
Archiepiscopum Cantuariensem scripsit vindicata.
Lugd. Bat. exc. Joannis Patius, 1613. 4^o.
- 7 Responsio ad Joannis Bogermanni annotationes,
A quibus vindicatam à V. M. D. Hugone Grotio
Pietatem Ill. Ord. Holl. et Westfr. denuo impugna-
vit, pars prima, authore Joanne Arnoldo Corvino.
Lugd. Bat. exc. Joannes Patius. 1614. 4^o.
- 8 Sententie uyt-ghesproocken ende ghepronuncieert
over Hugo de Groot den 18en May Anno 1619.
In 'sGrav. by Hillebrant Jacobsz. 1619. 4^o.
- 9 Apologeticus eorum qui Hollandiae Westfrisiaeque et
C vicinis quibusdam nationibus ex legibus praefuerunt
ante mutationem que euenit anno 1618; cum refutatione
eorum quae adversus ipsum, atque alios acta ac iudicata
sunt. Parisiis. 1640. 24^o. *perk. b.*

- 10 Verantwoordingh van de Wettelieke Regiering van Holland ende Westvrieslant midtsgaders eeniger nabuyrige Provinciën, sulcx die was voor de veranderingh, gevallen in den Jare 1618 met wederleggingh van de proceduren ende sententien jeghens hemende anderen gehouden ende gewesen. Accordeert met het Latynsch, ghedruckt tot Parys. (1622.) 4^o. *perk. b.*

Uitgave zonder jaartal op den titelen 287 blz. groot, de voorrede met Latijnsche letter gedrukt.

- 11 —————, *andere druk, als voren.* 4^o. *perk. b.*

Deze uitgave is schijnbaar gelijk aan de voorgaande, maar verschilt bij nadere inzage op vele plaatsen.

- 12 —————, *andere druk, als voren.* 4^o. *perk. b.*

Evenzeer zonder jaartal, maar met ander vignet op den titelen en „Holland^o“ 287 blz. groot.

- 13 —————, *andere druk, als voren.* 4^o. *perk. b.*

Met jaartal 1622 op den titelen 300 blz. groot, de voorrede met Deutsche letter gedrukt.

- 14 —————, den tweeden druck, van nieus ouersien ende verbeterd. 1623. 4^o. *perk. b.*

Deze druk heeft onder op den titelen evenals de voorgaande het jaartal 1622 — is 287 blz. groot en heeft de voorrede weder met Lat. letter gedrukt.

- 15 Placcaet van de Hooge ende Mog. Heeren Staten Generael der Vereenighde Nederlanden, teghens seecker fameuse bouck ofte libel, uyt-ghegheven by Hugo de Groot, gheintuleert: Verantwoordinge van de wettelycke regieringe van Hollandt end West-Vrieslandt, mitgaders eenighe naebuyre provincien etc. In 's Grav. by de Wed. en Erfgen. van wylen Hillebrant Jacobssz. van Wouw. 1622. 4^o.

- 16 Request van Mr. Hugo de Groot aen syne Coninck-lycke Majesteyt van Franckryck over syne proscriptie ter oorsake van syne uytgheghevene apologie; midtsgaders d'Apostille van syne Majesteyt, waarmede hy by deselfde ghenomen werdt in speciale sauvegarde 1623. 4^o.

- 17 Annales et historiae de rebus Belgicis. Amst. ex typogr. Joannis Blaeu. 1657. *met fraai portret door W. Delff.* folio. *perk. b.*

Deze uitgave is bezorgd door zijne zonen C. en P. de Groot.

- 18 —————, *andere druk, bij denzelfden.* 1658. *met portret door* 8^o. *perk. b.*

19 —————, *andere druk, bij denzelfden*. 1658. *zonder portret*. 24^o. *perk. b.*

20 Hugonis Grotii et Famiani Stradae Latinitas; loca
A selecta e Grotii annalibus et Stradae, de bello Belgico decadibus; pars prima, edidit et praefatus est C. A. Abbing. Horn, 1843. 8^o.

Hierin worden de beide eerste boeken zijner Annales behandeld.

OPERA JURIDICA.

21 Inleyding tot de Hollandsche rechts-geleertheyd. In
A 'sGrav. by de Wed. van Hillebrant Jacobsz. van Wou. 1631. *met zeer fraaie titelprent*. 4^o. *perk. b.*

Deze uitgave is bezorgd door en gedrukt met Lat. letter.

23 —————, (Nieuwe Druck) bevestigt met de placaten, handvesten, oude herkomen enz. door Mr. Simon van Groenewegen. Tot Dordr. voor Maerten de Bot. 1644. 4^o. *perk. b.*

24 Rechtsgeleerde observatiën, dienende tot opheldering van verscheide duistere en tot nog toe voor het grootste gedeelte onbewezene passagien uijt de inleidinge tot de Hollandsche rechtsgeleerdheid van wijlen Mr. Hugo de Groot, door een genootschap van rechtsgeleerden, onder de spreuk: Ab omnibus libenter disce, quod nescis. In 'sGrav. bij Joh. Meuser. 1776/78. 4d, 8^o. 2 c. b.

Dit genootschap bestond uit de HH. D. Lulius, J. van der Linden en P. en R. van Spaan.

25 Dertig rechtsgeleerde vraagen uit de inleidinge tot de Hollandsche rechtsgeleerdheid van wijlen Mr. Hugo de Groot, eerst aan het publieq ter beantwoording voorgesteld en nu benevens de daarop ingekomene antwoorden van de Heeren Mr. W. Schorer en Mr. H. van Wijn, alsmede van andere voornamerechtsgeleerden; uitgegeven door een genootschap van rechtsgeleerden, *als boven*. In 'sGrav. bij Joh. Meuser. 1777. 8^o.

26 Aanteekeningen van Mr. Willem Schorer over de
A inleidinge tot de Hollandsche rechtsgeleerdheid van Mr. Hugo de Groot, door den aanteekenaar aanmer-

kelijk vermeerderd en uit het Latijn vertaald door Mr. J. E. Austen. Middelb. bij P. Gillesen en Zoon. 1784—86. 2 stn. 4^o.

27 Ger. van Citters, dissertatio ad Hugo Grotii Introd. in jurispru. Holland. Lib. III. part. IV. de transactionibus. Lugd. Bat. apud. Georg. Wishoff. 1762. 4^o.

28 J. H. Eggers, dissertatio continens annotationem ad Hug. Grotii introduct. ad Jurispru. Holland. Lib. I, Part. XIII. de incolis et peregrinis. Lugd. Bat. 1839. 8^o.

29 Hugonis Grotii et aliorum de omni genere studiorum A recte instituendo dissertationes. Lugd. Bat. ex off. Isaaci Commelini. 1637. 24^o.

Hierin komt van hem voor: Epistola ad Benjaminum Maurerium — en — Excerptum ex epistola ad N.N. de studio juris bene instituendo.

30 De jure belli ac pacis, libri tres, in quibus jus naturae et gentium item juris publici praecipua explicantur; editio nova, cum annotatis auctoris; accesserunt et annotata in Epistolam Pauli ad Philemonem. Amst. apud Joh. et Corn. Blaeu. 1642. 12^o. *perk. b.*

31 —————, editio nova, ex postrema ejus ante A obitum cura multo nunc auctior. Amst. apud Joannem Blaeu 1663. 8^o. *led. b.*

Zeer fraaie druk.

32 —————, editio novissima, cum annotatis auctoris ejusdemque dissertatione de mari libero, ac libello singulari de aequitate, indulgentia at facilitate, nec non J. F. Gronovii notis. Amst. apud Janss. Waesbergios. 1712. *met portret d. Broen. 8^o. led. b.*

33 —————, editio emendatissima; notulas addidit A Joannes Barbeyrac. Amst. ex off. Wetsteniana. 1720. *met portret als voren. 8^o. h. led. b.*

Dit is dus eene verbeterde uitgave van die van Gronovius van 1712.

34 —————, edidit atque praefatus est Meinardus Tijdeman. Traj. ad. Rh. ex off. Joannis à Schoonhoven et Soc. 1773. 2 vol. *met portret als voren. 8^o. 2 h. led. b.*

Dit is weder eene verbeterde uitgave van 1720.

- 35 —————, cum commentariis H. L. B. de Cocceii et observationibus S. L. B. de Cocceii. Lausannae sumpt. M. M. Bousquet et Soc. 1751—52. 5 vol. met portret d. 4^o. 5 h. led. b.

Dit is weder eene zeer vermeerderde uitgave van die van Gronovius en Barbeyrac, waaraan nog is toegevoegd de levensbeschrijving en als 5e deel „Grotius illustratus, continens dissertationes prooemiales XII”—waarvan de titels zijn:

I. De jure naturae sociali. II. De jure naturae luxiori. III. De jure Divino universali voluntario. IV. De jure gentium voluntario. V. De jure personarum. VI. De jure rerum. VII. De obligatione personarum. VIII. De defensione jurium naturae cuique hominum quaesitorum per judicia. IX. De defensione jurium naturali ratione nobis quaesitorum contra extraneos, per Repressalias et per Bellum. X. De principiis et systemate Henrici de Cocceii juxta ejus positiones pro explicando Grotio editas. XI. De variis recentiorum doctorum principiis ubi spectatim Hobbesii, Hemmingii, Wincelerii, Seldenii, Yvonis, Bodini, Wachteri et Thomassii systemata explicantur. XII. Novum auctoris systema de justitia naturali et Romana.

- 36 J. G. Heineceii praelectiones academicae in Hugonis Grotii de jure belli et pacis, libros III. Berol. imp. J. A. Rudigeri. 1744. 8^o. h. l. b.
- 37 J. G. Wichers, Grotius enucleatus, hoc est, Hugonis Grotii de jure belli et pacis libri tres, in compendium redacti à V. Cl. J. Scheffero, nunc praemissa praefatione, de consensu in juris naturae ac gentium disciplina Grotium inter ac Wolffium iterum edite ac succinatio adnotationibus illustrati. Gron. apud Jac. Bolt. 1771. 8^o.
- 38 J. O. de Jong, dissertatio, continens succinctam Grotianae doctrinae in primis de jure criminali, in libris de jure belli et pacis traditae, expositionem. Sylv. Duc. 1827. 8^o.
- 39 Dictata ad Hugonis Grotii de jure belli et pacis,
A libros III.
Net handschrift uit het begin dezer eeuw, van onbekende hand. (52 pag.)
- 40 Florum sparsio ad jus Justinianicum. Amst. apud Joannum Janssonium. 1643. 24^o. perk. b.
- 41 H. C. Cras, oratio, qua perfecti juris consulti forma in Hugone Grotio spectatur. Amst. apud Petrum Mortier. 1776. 4^o.

- 42 H. C. Cras, laudatio Hugonis Grotii. Amst. apud P. den Hengst. 1796. *met portret*. 8^o.
Deze lofrede is bekroond door de Zweedsche Academie te Holm.
- 43 J. Van Riet Jun., dissertatio de Hugonis Grotii in jure criminali meritis. Amst. 1828. 8^o.
- 44 C. G. E. Vaillant, disputatio exhibens interpretationem locorum quorundam juris in Hugonis Grotii epistolis. Amst. 1834. 8^o.

OPERA THEOLOGICA.

- 45 Verhael van de Heeren Joncker Adriaen van Mathenes Hugo Muys van Holy Gerrit Janssz. van der Eyck Meester Hugo de Groot ende Willem Pietersz. Hases, by de M.E. H.H. Staten van Hollant ende West-Vrieslant in 1616 gedeputeert, om de E. H.H. Burgemeesteren ende Raden der Stadt Amsterdam te onderrichten van de oprechte intentie van haer M. Ed. tot con(vers)atie van de ware Christelycke Gereformeerde Religie ende van de goede ende gewichtige redenen, die haer M.Ed. hebben gehadt om te nemen de Resolutiën in de Kerkelycke Saken daerinne verhaelt, eensamentlyck de dienstelyckheyt ende nootelyckheyt derzelver. Gedruckt in 't Jaer 1622. 4^o.
- 46 Defensio fidei catholicae de satisfactione Christi adversus Faustum Socinum Senensem, Salmurii apud Renatum Peau. 1675. 18^o.
- 47 —————, (editio nova, edidit) Joachimus Lange.
A Lips. apud G. B. Fromman. 1730. 4^o. *k. l. b.*
Deze druk word voorafgegaan door zijne levensbeschrijving.
- 48 G. J. Vossii responsio ad judicium Herm. Ravenspergeri de libro ab Hugone Grotio V. Cl. pro catholica fide de satisfactione Jesu Christi, scripto adversus Faustum Socinum. Lugd. Bat. exc. Joannes Patius. 1618. 4^o.
- 50 T'samensprake over den doop tusschen Hugo de Groot ende syn dochter Cornelia de Groot, door vraghen ende antwoorden tot Amst. by Broer Jansz. 1619. 4^o.
Om den anderen regel met Duitsche en Latijnsche letter gedrukt.

- 51 —————, van nieus ghecorrigeert ende verbeterd door N. N. 't Hantwerpen by Jan Cnobbaert. 1619. 4^o.

Alleen met Lat. letter gedrukt.

- 52 De veritate religionis christianae, editio tertia, prioribus auctior et emendatior. Lugd. Bat. ex. off. Joannis Maire. 1633. 24^o. *perk. b.*

Met opdracht aan Jerome Bignon, Advocaat te Parijs.

- 53 —————, editio nova, additis annotationibus in quibus testimonia. Lugd. Bat. ex. off. Joannis Maire. 1640. 24^o. *perk. b.*

- 54 —————, editio novissima, in qua ejusdem annotationes suis quaeque paragraphis ad faciliorem usum subjectae sunt. Amst. ex. off. Elzeviriana. 1675. 24^o. *perk. b.*

- 55 —————, editio novissima, in qua ejusdem annotationes, ipsius textus verbis subjectae sunt. Amst. apud Heur. Wetstenium. 1684. *met titelprent*. 18^o. *perk. b.*

- 56 —————, editio accuratior, quam resensuit, notulisque adjectis, illustravit Joannes Clericus, cujus accessit de eligenda inter Christianos dissentientis sententia. Amst. apud Franc. van der Plaats. 1709. *met titelprent als voren*. 18^o. *perk. b.*

- 57 De veritate religionis christianae, editio novissima, ex collatione optimorum exemplarium emendata. Lond. apud Joannem Nourse. 1755. 18^o. *h. l. b.*

Verbeterde uitgave van die van Clericus, waaraan behalve de bij N^o. 56 vermelde verhandeling nog is gevoegd: J. Clerici contra indifferentiam religionum.

- 58 —————, editio novissima recensuit J. Chr. Koecherus. Jenae, apud E. C. Bailliar. 1726. 18^o. *h. led. b.*

- 59 —————, editio emendatior secundum recensuit J. Chr. Koecherus. Halae Magdeb. typ. et imp. Orphanotrophei. 1734. 18^o. *h. perk. b.*

- 60 Hugonis Grotius, de veritate religionis Christianae. Conringii Henichii Cypriani Limborchii Clerici Stolii Heumanni notis ac animadversionibus illustratus, opera ac studio J. Chr. Koecheri. Jenae apud E. C. Bailliar. 1727. 18^o. *h. led. b.*

Deze nooten zijn als vervolg uitgegeven op N^o. 58.

- 61 *Traité de la vérité de la religion Chrétienne*, traduit du Latin, par P. le Jeune; nouvelle édition augmentée de deux dissertations de M. le Clerc, qui ont raport à la matière. à Amst. chez E. J. Ledet et Comp. 1728. 18^o. *perk. b.*

Deze dissertaties vinden wij in het Latijn bij No. 57.

- 62 Van de Waarheid des christelijken godsdiensts, vervat B in zes boeken; uit het Latijn vertaalt, met bijvoeginge van alle desselfs aantekeningen; tweede druk nagezien ... door Joachim Oudaan Fzn. en vermeerdert met een 7e boek naar het Engelsch van Simon Patrik tot Rott. bij Barent Bos. 1686. *met titelprent. 18^o.*

- 63 —————, de vijfde druk, opnieuw vermeerdert met de aanmerkingen en twee redeneringen van Joannes de Clerck. 't Amst. bij Pieter Visser. 1728. *met titelprent. 18^o. perk. b.*

- 64 Bewys van de ware godtsdienst, gestelt in zes boeken, alsmede een uytlegginge op 't gebedt. onses Heeren Jesu Christi, met een 'tsamensprake over den doop ende een betrachtinge des lydens Christi; mitsgaders eenige christelike gesangen, getrocken uyt het Oude en Nieuwe Testament; noch is hier bygevoeght, een uytlegginge des algemeynen sendbriefs Johannis enz alles op rym gebracht 't Amst. by de Wed. van Rieuwert Dircksz van Baardt. 1648. 24^o. *perk. b.*

- 65 —————, de vierde druk, vermeerdert met het leeven des schrijvers. 't Amst. bij de Wed. van B. Visscher. 1720. *met portret. 8^o. perk. b.*

Aan dit exemplaar zijn toegevoegd een tal van extraplatten een afschrift van zijne mengeldichten, zie N^o. 94, en een zeer fraaie penteekening van het slot Loevestein.

- 66 —————, de vijfde druk, als voren. 't Amst. bij Evert Visscher. 1728. *met portret. 8^o. h. led. b.*

- 67 —————, met zijne overige Nederduitsche gedichten, uitgegeven door Mr. Jeron. de Vries. Amst. 1844. 12^o. *h. l. b.*

- 68 H. C. Millies, over de Oostersche vertalingen van A het beroemde geschrift van Hugo Grotius; de veritate religionis Christianae. Amst. 1863. 8^o. (K. A.)

- 69 *De imperio summarum potestatum circa sacra, commentarius posthumus*. Lut. Par. 1647. 18^o. *perk. b.*

70 —————, editio quarta edid. Dav. Blondelli, cum ejusdem tractatu de jure plebis in regimine ecclesiastico Hag. Com. ex. typogr. Adr. Vlacq. 1662. 18^o. *perk. b.*

71 Argumenti Theologici, Juridici, Politici. Amst. apud A Ludov. Elzevirium. 1652. 24^o. *perk. b.*

Deze verzameling is door Isaacus Gruteris uitgegeven.

72 S. Maresius, dissertatio de Antichristo, qua expenditur et refutatur nupera commentatio ad illustriora ea de re Novi Testamenti loca, H. V. Hugonis Grotii credita; simulque Ecclesiarum Reformatarum sententia de Antichristo Romano defenditur et confirmatur. Amst. apud Joannem Janssonium 1630. 18^o.

73 Hippoliti Frontonis caracottae strigil adversus commentationem authoris anonymi ad loca quaedam Novi Testamenti quae de Antichristo agunt, aut agere putantur. Amst. apud Joannem Janssonium. 1640. 18^o.

74 J. Coccejus, brevis repetitio quorundam illustrium locorum Veteris et Novi Testamenti, qui de Antichristo agunt: ut 2 Thess. II, Matth. XXIV etc occasione commentarii *ἡδεωσεν* editi A 1640 Amsterodami Franek. typis Ids. Alberti. 1641. 18^o.

75 Appendix ad interpretationem locorum N. Testamenti quae de Antichristo agunt, aut agere putantur; in qua via sternitur ad Christianorum concordiam. Amst. apud Joh. et Corn. Blaeu. 1641. 18^o.

76 J. Laurentius, Hugo Grotius, Papizans, hoc est, notae ad quaedam loca in Hugonis Grotii appendice de Antichristo, Papam Romanum et doctrinam ac Religionem papisticam spectantia etc Amst. sumpt. Henr. Laurentii. 1642. 18^o. *perk. b.*

77 —————, editio nova. Amst. 1830. 8^o.

Deze nieuwe druk is door Dr. H. F. Kohlbrugge bezorgd en opgedragen aan Willem Bilderdijk.

78 Florilegium ex Hugonis Grotii dissertatione cui titulus: Votum pro pace ecclesiastica contra examen Andreae Riveti et alios incorrigibiles; cum annot. Hag. Com. 1824. 12^o.

79 Bloemlezing uit de verhandeling van Mr. Huig de Groot, getiteld: Wensch naar eenen kerkelijken vrede tegen het onderzoek van Andreas Rivetus en tegen andere eigenzinnigen. uit het Latijn. te 'sGrav. 1824. 12^o.

80 De terugkeer van Hugo de Groot tot het Katholieke geloof, door C. Broere. 'sGrav. 1856. 8^o.

81 Het Catholicisme van Hugo de Groot, door E. J. A Diest Lorgion. Gron. 1857. 8^o.

Tegenschrift op het voorgaande.

82 Annotationes in Vetus et Novum Testamentum juxta editionem Amstelodamensium, 1679, in compendium redactae, quibus nova accessit praefatio à Samuele Moody. Londini imp. Jos. Smith e. a. 1727. 2 vol. 4^o. 1 *perk. b*.

83 Annotationes in Novum Testamentum, denuo emendatius editae. Gron. 1826-34. 9 vol. 8^o.

Deze uitgave is bezorgd door Prof. P. Hofstede de Groot.

84 Aenteekeningen over het Nieuwe Testament; met het leven des schrijvers, uit het Latijn vertaelt door David van Hoogstraten. Tot Gouda voor Abr. van Loon en 't Amst. bij Alb. en Barent Visseher. 1865—1694. 4 d. 4^o. 4 *perk. b*.

Bovengemelde uitgevers hebben de verschillende boeken ook met afzonderlijke titels uitgegeven, waarvan de jaren geheel sluiten met die van de complete uitgave, alsook de bladteekening, zoodat van herdrukken hier geen sprake is.

85 C. Segaar, oratio de Hugone Grotio, illustri humanorum et Divinorum, Novi Foederis scriptorum interprete. Traj. ad Rh. apud Abr. van Padden-burg. 1785. 4^o.

86 Opera omnia theologica in quatuor tomos divisa; ante quidem per partes, nunc autem conjunctim et accuratius edita; quid porro huic editioni prae caeteris accesserit, praefatio ad lectorem docebit. Basileae apud E. et J. R. Thurnisios, fratres. 1732. 4 vol. *met portret door F. A. Sturcklein, folio. 4 fraaie lederen banden.*

Deze uitgave, die bezorgd is door zijn zoon P. de Groot, bestaat uit herdrukken van de Nrs. 5, 46, 52 en 69.

en bevat verder nog de volgende deels onuitgegeven stukken: Bona fides Sibrandi Lubberti — Decretum Ill. ac. Pot. Ord. Holl. et Westfr. pro pace ecclesiarum — Defensio decreti etc. — Oratio, habita in Senatu Amstel. 9 Maii 1616. — Con-

siliatio dissidentium de re praedestinaria et gratia opinionum. — Disquisitio an Pelagiana sint ea dogmata quae nunc sub eo nomine traducuntur. — Commentatio ad loca quaedam N. Testi quae de Antichristo agunt, aut agere putantur, juxta exemplar ipsius auctoris manu auctum et emendatum. — Appendix ad commentationem de Antichristo. — Dissertatio de coenae administratione ubi pastores non sunt. — An semper communicandum per symbola. — Explicatio trium utilissimorum locorum N. Testi, in quibus agitur de fide et operibus. — Via ad pacem ecclesiasticam. — Animadv. in animadversiones Andreae Riveti. — Votum pro pace ecclesiastica contra examen Andreae Riveti. — Rivetiani apologetici discussio. — De summo sacerdotio. — De dogmatis, ritibus et gubernatione Ecclesiae Christianae. — De dogmatis, quae Republicae noxia sunt aut dicuntur.

OPERA LITERARIA.

- 87 Silva ad Franciscum Augustum Thuanum, Jac. Aug. fil. Lut. Paris. 1622. 24^o.
- 88 Tragoedia Sophompaneas, accesserunt tragoedia ejusdem Christus Patiens et sacri argumenti alia — editio nova ab ipso autore recognita et emendata, ut videre est pag. seq. Amst. apud Guil. Blaeu. 1635. 24^o. *perk. b.*
Deze uitgave is bezorgd door G. J. Vossius.
- 89 Sofompaneas of Josef in 't Hof; treurspel, vertaelt uit het Latyn door J. van Vondel. 't Amst. voor de Wed. van Abrah. de Wees. 1655. 4^o.
- 90 M. Annaei Lucani pharsalia, sive de bello civili Caesaris et Pompei. Libri X; ex emendatione V. C. Hug. Grotii. Amst. apud Joannem Janssonium. 1636. 32^o. *perk. b.*
- 91 —————, (editio nova, edid.) Thomae Farnabii. A Amst. apud Joannem Blaeuw. 1643. 24^o. *perk. b.*
- 92 Poemata Omnia, editio quarta. Lugd. Bat. apud Hier. de Vogel. 1645. 24^o. *perk. b.*
Deze verzameling is door Willem de Groot uitgegeven en bevat zijne: Sylvae, Elegiae, Farragines, Epigrammata, Paraphrasis Institutionum, Consolatio ad Patrem, Christus Patiens, Sophompaneas etc.
- 93 —————, editio quinta. Amst. apud Joh. Ravesteynium. 1670. 24^o. *perk. b.*
- 94 Verscheide Nederduytsche gedichten van Grotius, Hooft, Barlaeus, Huygens, Vondel en anderen; versammelt door J. V. J. S. T. U. D. B. G. P. C. L. B. 't Amst. voor Lod. Spillebout. 1651. 18^o. *perk. b.*

Hierin komen voor: I. Klaghte der vrouwe van Meehelen. II. Gedichten op de seylwagen. III. Aenspraecck aen de boecke-

kist. IV. Brief aan M. v. Reigersbergen over syn verlossingh. V. Gedicht in seker stamboek. VI. T'samenspraec over de deugt van weynigh spreken. VII. Christelycke betrachtigh op den goeden Vrydagh enz.

95 ———, (tweede druk), 't Amst. voor Gerrit Willemsz Doornick. 1659. 18^o.

96 *Nederlandsche woorden-schat*, waar in meest al de Basterdt-woorden uyt P. C. Hoofdt, H. de Groot, C. Huyghens, J. v. Vondel en andere voortreffelyke taalkundighe en Konst-woorden uyt A. L. Kok, S. Stevin, de Kamer in Liefd bloeiende en andere Duitsche wysghieren, verghadert, naauwkeurighlyk en met kraft vertaaltd worden; de tweeden druk, verbeterd en veel vermeerderd. 't Amst. by Thomas Fonteyn. 1654. 12^o. *perk. b.*

Dit woordenboek is bewerkt door J. Hofman en L. Meyer.

97 Justinus, cum notis selectissimis variorum Berneggeri, Bongarsi, Vossii, Thysii, (Grotii) etc. editio accuratissima. Amst. apud Lud. en Dan. Elzevirios. 1659. 8^o. *perk. b.*

98 C. Cornelii Taciti opera, quae exstant, integris J. Lipsii, A Rhenani, Ursini, Mureti, Pichenae, Merceri, Gruteri, Acidalii, Grotii, Freinshemii et selectis aliorum commentariis illustrata; Joh. Fr. Gronovius recensuit et suas notas passim adjecit Amst. apud Dan. Elsevirium. 1672. 8^o. *perk. b.*

99 *Oovergebleeve rym-stukken*, of vervolg der versen, van en op de Heeren en Meesters Jan, Huyg, Willem en Pieter de Groot te Delft bij Andries Voorstad. 1722. 8^o. *perk. b.*

Hierin komen van H. de Groot o. a. voor: de zaligspreking van Jezus Christus. Aanspraak aan zijn koffer en tal van kleine gedichten.

100 *Parallelon rerum publicarum liber tertius: de moribus ingenioque popularum Atheniensium, Romanorum, Batavorum* — Vergelyking der Gemeenebesten; derde boek: over de zeden en den inborst der Atheniensen, Romeinen en Hollanderen; uit een echt handschrift uitgegeeven, in 't Nederduitsch vertaald en met aanmerkingen opgehelderd door Mr. Johan Meerman. Haarl. 1801—3. 3 d. en reg. 8^o.

Aan deze uitgave, met Lat. en Holl. tekst, is toegevoegd eene narede en een verhand. over het tooneeldicht „de Ridders” van Aristophanes.

- 101 Missive van Parnas, geschreven door Hugo de Groot
aan N. N. syn goede vriend in 'sGravenhage, in dato
den 22 January 1685. z. pl. o. j. 4^o.

Dit betreft den Heer Van den Broeck, ex-burgemeester van
Dordrecht en is uit de andere wereld geschreven.

- 102 Aenmerkinge op de missive van Parnas, van den
22 January 1685. In 'sGrav. by Gidéon Backer.
1685. 4^o.
- 103 A Verhandeling over de letterkundige verdiensten
van Hugo de Groot, behelzende een vergelijkend
overzicht derzelven en van hetgeen aan derzelver
wijdutgestrektheid en uitstekendheid is bevoor-
derlijk geweest, door J. van Voorst. Amst. 1833.
4^o. (K. I.)

EPISTOLAE.

- 104 c Praestantium ac eruditorum virorum epistolae
ecclesiasticae et theologicae varii argumenti inter
quas eminent eae, quae à Jac. Arminio, Conr.
Vorstio, Sim. Episcopio, Hug. Grotio, Casp.
Barlaeo. conscriptae sunt. Amst. apud Henr.
Dendrium. 1660. 8^o. *perk. b.*

In deze door Ph. v. Limborch uitgegeven verzameling komen
voor 24 brieven van de Groot aan v. Boetselaer, Barlaeus,
Duraeus, Episcopus, W. Grotius, J. Laurentius, E. Pute-
anus, G. Vahius, Uytenbogaert en G. J. Vossius alsook een
groot aantal brieven van die Heeren aan hem.

- 105 Praestantium ac..., editio secunda, ab innumeris
mendis repurgata et altera parte auctior. Amst.
apud Herm. Wetstenium. 1684. folio. *perk. b.*

Hierin zijn opgenomen 69 brieven van de Groot, waarbij nog
aan Crellius, M. A. de Dominis, Overallus, Reigersbergen,
Ruarus en N. N. terwijl er ook van de brieven aan hem veel
meer voorkomen dan in de le uitgave.

- 106 —————, editio tertia, novo augmento locuple-
tata. Amst. exc. Franc. Halma. 1704. folio.
perk. b.

Nieuwe titeluitgave, anders geheel gelijk aan de voorgaande.

- 107 Brieven van verscheyde vermaerde en geleerde
mannen deser Eeuwe, voornamelyk van Jac.
Arminius, Joh. Uytenbogaert, Hugo de Groot,
Sim. Episcopus, N. Grevinchovius, C. Niellius etc.,
waarin veelderhande hooghwichtige Theologische

materien en saecken, den stand der kercken betreffende, verhandelt werden; noyt voor dezen gedrukt. 't Amst. by Jan Rieuwertsz. 1662. 2 d. 18^o. *perk. b.*

Verkorte vertaling van N^o. 104, waarin o. a. voorkomt de 50 blz. groote brief aan van Bootzelaer.

108

Casp. Barlaei epistolarum liber. Amst. apud Joannem Blaeu. 1667. 2 vol. 18^o. *perk. b.*

Hierin komen o. a. 8 belangrijke brieven aan de Groot voor, uit de jaren 1625—1640.

109

Troost der gelovigen in 't afsterven hunner vrienden, begrepen in verscheide brieven van geleerde mannen, welker namen achter de voorreden te vinden zijn. tot Amst. by Jac. van Nieuweveen. 1695. 18^o.

Hierin komen o. a. brieven voor aan G. J. Vossius, B. A. Maurier e.a.

110

Brieven van P. C. Hooft, ridder van St. Michiel, Drost van Muiden, Baljuw van Goeiland enz. te Amst. bij Adr. Wor en de Erve van G. Onder de Linden. 1738. *met. portret naar Mierevelt. folio. led. b.*

Hierin komen 3 Latijnsche en 4 Hollandsche brieven aan de Groot voor, waaronder een zeer belangrijke betreffende zijn vertrek uit den lande in 1632.

111

Hugonis Grotii epistolae ineditae, quae ad Oxensternas Patrem et Filium aliosque Sueciae consiliarios e Gallia missae, ac sub auspiciis V. Pl. Rev. Jacobi Lindblom, primum Ecclesiae Lincöpiensis Antistitis, jam Archiepiscopi Upsaliensis, ex authentico exemplari, quod in Bibliotheca Lincöpiensis servatur, descriptae, nunc prodeunt ex Musaeo Meermanniano. Harl. 1806. 8^o. *c. b.*

112

Hugonis Grotii ad Joh. Oxenstiernam et Joh. Adl. Salvium et Johannis Oxenstiernae ad Cerisantem, epistolae ineditae. Harl. 1829. 8^o.

Deze uitgave is bezorgd door Prof C. A. den Tex en uitgegeven door de 3e Kl. v. h. K. N. Inst. naar de origineele brieven uit de Kon. Hannoversche Bibliotheek.

113

A

Copy van eenen brief van Hugo de Groot aan Maria Junius, Wed. van Diamantius, medegedeeld door Abr. des Amorie van der Hoeven. Amst. 1845. 8^o. *met facsimilé. (V. L.)*

VITA GROTII.

- 114 Historie van het leven des Heeren Huig de Groot, beschreven tot den aanvang van zijn gezantschap wegens de Koninginne en Kroone van Zweden aan 't Hof van Vrankryk, door Caspar Brandt en vervolgt tot zyn doodt door Adriaan van Cattenburgh, met een ahangsel te Dordr. en Amst. by J. van Braam en G. Onder de Linden. 1727. 2 d. *met de portretten naar Mierevelt en platen.* folio. 1 perk b.

Zeër fraaie uitgave.

- 115 —————, tweede druk. te Dordr. en Amst. bij J. A van Braam, Adr. Wor en de Erve van G. Onder de Linden. 1732. 2 d. *met de portretten en platen, als voren.* folio. 2 perk. b.

Nieuwe titeluitgave, anders geheel gelijk aan de voorgaande.

- 116 Het leven van Hugo de Groot, vervattende zijne studiën, schriften, gezantschap en staatkundige verrichtingen van zijne geboorte af tot zijnen dood toe, door eenige liefhebbers der Nederlandsche historie. 't Amst. bij P. Spriet en Zn. 1771. *met platen en portr.* 8°.

Hierin komt o a. eene afbeelding der ontworpen graffombe voor.

- 117 —————, nieuwe uitgaaf. 't Amst. bij J. B. Elwe. 1793. *met platen en portr.* 8°.

In deze druk komen bovendien de afbeeldingen van *het koffer* en van de opgerichte graffombe voor.

- 118 Het uitmuntend karakter en de zonderlinge lotgevallen van Hugo de Groot herdagt dij de beschouwing van het slot Loevestein in de maand Julij 1776, en naderhant bij wijze van redevoering voorgedraagen ter gelegenheid van het vertoonen van een papieren gedenkstuk. Amst. 1776. 4°.

Door Jacob Ploos van Amstel.

- 119 Het leven van Hugo de Groot, getrokken uit de voornaamste historieschrijvers en dichters, doormengd met onpartijdige aanmerkingen. 't Amst. 1785. 8° c. b.

Hiervan is de schrijver onbekend, maar er zijn aan toegevoegd de afbeeldingen van *het koffer*, die ook in N°. 117 voorkomen.

- 120 Huig de Groot en Maria van Reigersbergen, door A. Loosjes Pz. Haarl, 1794. 8°.

- 121 Lofdicht op Hugo de Groot, door C. Loots en H. Tol-
A lens Czn. Amst. 1807. 8°.

In 1804 met goud bekroond door de Bataafsche Maatschappij
van Taal- en Dichtkunde.

- 122 Het leven en de lotgevallen van Hugo de Groot, in
gesprekken door A. C. Oudemans. Amst. 1824. *met*
platen. 18°.

- 123 Hugo de Groot uit zijne lotgevallen en schriften, door
B H. Luden. Leeuw. 1830. 8°. *h. l. b.*

- 124 Hugo de Groot en Maria van Reigersbergen, door Jer°.
A de Vries. Amst. 1827. *met de portretten op den titel*. 8°.
h. l. b.

Hoofdzakelijk word de Groot hier geschetst in zijne bemin-
nelijke hoedanigheden en als Nederduitsch dichter.

- 125 G. Brandt's historie van de rechtspleging gehouden in
jaeren 1618 en 1619, omtrent de dry gevangene Heeren
Mr. Johan van Oldenbarnevelt, Mr. Rombout Hooger-
beets, Mr. Hugo de Groot; nooit te vooren gedrukt.
te Rotterdam by Barent Bos. 1708. 4°. *perk. b.*

- 126 ———, de tweede druk, met aantekeningen
vermeerdert. te Rotterdam by Barent Bos. 1710. 4°.
perk. b.

- 127 ———, de derde druk, met aantekeningen ver-
A meerdert. te Rott. bij Phil. Losel. 1723. *met portret*.
4°. *led. b.*

- 128 Dagboekje van Willem de Groot, door hem gehouden
tijdens de regtspleging van zijnen broeder Hugo de
Groot, Johan van Oldenbarneveld en Rombout Hooger-
beets; uit het onuitgegeven H. S. medegedeeld door
Dr. P. Scheltema. Leiden 1852. 8°. (N. A.)

- 129 Verhooren en andere bescheiden betreffende het rechts-
geding van Hugo de Groot, uitgegeven door R. Fruin.
Utr. 1871. 8°. (H. G.)

- 130 Geschiedkundige aantekeningen betrekkelijk het slot
Loevestein. Gorinchem 1840. *met platen en kaarten*.
8°. *h. l. b.*

Hierin komen o. a. voor: de geslachtsboom van de Groot, de
portretten van Hugo en Maria, zijn vertrek als metselaar
uit het huis van Daetselaer, afbeeldingen van zijn drinkglas,
zijn gedenkpenning enz.

- 131 Broeders gevangenis, dagboek van Willem de Groot, betreffende het verblijf van zijnen broeder Hugo op Loevestein; uit echte bescheiden aangevuld en opgehelderd door Mr. H. van Vollenhoven. 's Hage 1842. *met facsimilés van 5 brieven.* 8^o.
- 132 De vlugt van Huig de Groot uit het slot Loevestein, blijspel door Fredrik Duim. 't Amst. bij Isaak Duim. 1742. 18^o. *met afb.*
- 133 —————, 2e druk. 't Amst. voor den auteur. 1746. 18^o. *met afb.*
- 134 —————, 2e druk. 't Amst. voor Jan van der Heijden 1760. 18^o. *met afb.*
- 135 Afbeelding van Hugo de Groot in het gewaad van een metzelaar benevens eene bijzondere afbeelding en beschrijving van het wambuisje door hem gedragen. Te Leijden. 1793. 8^o. *met 2 platen.*
- 136 De dry delen van Huig de Groot; behelzende 's mans levensgevallen, na zijne vlugt uit het slot te Leevestein, tot en na zijnen doot; blijspel. 't Amst. voor den autheur. 1742—43. 3 stn. 18^o.
- 137 —————, 2e druk. 't Amst. bij Jan van der Heijden. 1760. 3 stn. 18^o.
- 138 Huig de Groot's tweede ballingschap of vlugt uit Amsterdam; tooneelspel, gevolgd door een lofdicht op hem, door A. Loosjes Pzn. Haarl. 1808. *met titelprent.* 8^o. *c. b.*
- 139 Vinditiae Grotianae. Delph. Bat. (Lips.) 1727. 2 vol. *met 2 portretten.* z. t. 8^o. *perk. b.*

De groote, hieraan toegevoegde „Bibliotheca Grotiana” is 200 biz. groot en van het grootste belang voor de bibliographie van de Groot.

SUPPLEMENT OP DEN CATALOGUS „H. GROTIUS.”

- 3B Als het voorgaande, andere druk. Haerlem. 1641. 4^o.
- 4A Als het volgende, andere druk. Amsterdam. 1714. 12^o.
- 7B Decretum J. ac P. Ordinum Hollandiae et West-frisiae pro pace Ecclesiarum. Lugd. Bat. 1614. 4^o.
- 9A Als het volgende, andere druk. Parisiis. 1622. 12^o.
- 9B Als het volgende, andere druk. In officina Brijana. 1631. 12^o.
- 16B Als het voorgaande, andere druk met. „Ghetrouwe-lyck uyt het. Fransch overgheset in onse Nederduytsche Tale.” 1623. 4^o.
- 16C Oratie van den Hoogh-gheleerden Voortreffelycken Meester Hugo de Groot ghedaen in de Vergaderinghe der 36 Raden der stadt. Amsterdam. Ghe-druckt tot Enghuysen. 1622. 4^o.
- 16D Chronicon Hollandiae de Hollandorum Repub. et Rebus Gestis commentarii Hugonis Grotii. Jani Dousae Patris et Filii. Lugd. Bat. 1617. 4^o.
- 20B Nederlandsche jaerboeken en historien vertaelt door Joan Goris. Amsterdam. 1631. folio. *met platen en portretten.*
- 20C Historia Gotthorum Vandalorum et Langobardorum. Amstelodami. Ludovicum Elsevirium. 1655. 8^o.
- 21B Als het voorgaande. Vierden druck. Rotterdam. 1631. 12^o. *met portret.*
- 23B Als het voorgaande. Amsterdam. 1647. 4^o.
- 23C Als het voorgaande. Delf. 1657. 4^o.
- 23D Als het voorgaande. Amsterdam. 1738. 4^o.
- 23E Als het voorgaande. Amsterdam. 1767. 4^o.
- 23F Als het voorgaande, met aantekeningen uitgebreidt door Mr. Willem Schorer. Middelburg. 1767. 4^o.
- 23G Als het voorgaande, zonder aantekeningen. Amster-dam. 1860. postf.

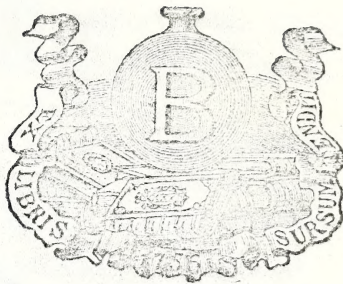
- 23H Alfabēt der Hollandsche regten, ofte bladt wyser en korten inhoud van de inleyding tot de Hollandsche regtsgeleerdheit beschreven door den Heer Hugo de Groot enz. Amsterdam. 1729. 4^o.
- 26B Als het voorgaande. Tweede Uitgave. Middelburg. 1797. 2dln. 4^o.
- 29B Als het voorgaande (uitgebreide uitgave). Amstelodami. Ludovicum Elzevirium. 1645. 18^o.
- 31B Als het voorgaande, cum notis. J. F. Gronovii. Amstelodami. 1689. 8^o. *met portret.*
- 31c Als het voorgaande, cum commentar G. van der Muelen. Ultrajecti. 1696—1703. 3 vol. folio *met portret van v. d. M.*
- 33B Als het voorgaande. Amstelaedami. 1735. 2 vol. 8^o. *met portret.*
- 39B Le droit de la guerre et de la paix; nouvelle traduction par Jean Barbeyrac. Amsterdam. 1724. 2 vol. 4^o. *met portret.*
- 39c Als het voorgaande par M. P. Pradier-Fodéré. Paris. 1867. 3 vol. 12^o.
- 39D Nopende het recht des oorloghs ende des vredes, in 't Nederduyts vertaelt door H. V. Haerlem. 1635. 4^o. *met portret.*
- 39E Als het voorgaande, overgheset door B. D. den tweeden druck. Amsterdam. 1657. 4^o.
- 39F Als het voorgaande, van nieuws vertaalt door Jan van Gaveren. Amsterdam. 1705. 4^o.
- 40B A. K. 't Nieuw woordenbock der regten, ten deele uyt de Schriften van de Heeren H. en W. de Groot. Amsterdam. 1664. 24^o.
- 47B Verdediging van het algemeene geloof aangaande de genoegdoening van Christus, tegen Faustus Socinus van Sena; uit het Latyn vertaald. Amsteldam. 1707. 12^o.
- 55B Als het voorgaande. Amstelaedami. 1696. 18^o.
- 59B Als het voorgaande, ed. J. Th. Bergman. (vol. I.) Lugd. Bat. 1831. 8^o.

- 62A Als het volgende. Haerlem. 1667. 12^o.
- 62C Als het voorgaande, derde druk. Rotterd. 1693. 12^o.
- 68B Disquisitio an Pelagiana sint ea dogmata quae nunc sub eo nomine traducuntur. Parisiis. 1622. 12^o.
- 71B Dissertatio de coenae administratione ubi pastores non sunt secunda editio. Anno Domini. 1639. 12^o.
- 71C Explicatio trium utilissimorum locorum Novi Testamenti, in quibus agitur de fide et operibus. Amsterdam. 1640. 12^o.
- 71D Explicatio decalogi ut Graece extat, et quomodo ad decalogi locos evangelica praecepta referantur. Amstelodamie. 1640. 12^o.
- 71E De Absoluto reprobationis decreto; versio ex Anglico. Amsterdami. 1640. 12^o.
- 71F Commentatio ad loca quedam N. Testamenti quae de antechristo agunt Amstelodami. 1640. 12^o.
- 71G Uyt legginge van eenige plaetsen des Nieuwen Testaments, handelende van den antichrist (vertaelt door D. H. en I. B.) Rotterdam. 1649. 12^o.
- 81B (Mr. J. de Bosch Kemper?) De terugkeer van Hugo de Groot tothet Katholieke geloof. Amsterdam. 1857. 8^o.
- 85B T. C. L. Wymmalen, Hugo de Groot als verdediger des christendoms beschouwd. Utrecht. 1869. 8^o.
- 91B Als het voorgaande, zelfde jaartal, toch geheel andere druk, zonder fleuron aan het einde.
- 91C Als het voorgaande. Amstelodami. 1651. 24^o.
- 91D Als het voorgaande. Amsterodami. 1665. 24^o.
- 91E Als het voorgaande cum notis Bentleii. Glasgae. 1816. 8^o.
- 91F Als het voorgaande, edid. C. F. Weber. Lipsiae. 1821. 2 vol. 8^o.
- 98B Euripidis tragoedia Phoenissae, emendata ex manuscriptis et latina facto ab Hugone Grotio. Parisiis. 1630. 12^o.
- 98C Excerpta ex tragoediis et comoediis Graecis emendata et Latinis versibus reddita ab Hugoni Grotio. Parisiis. 1626. 4.

- 98E Anthologia Graeca cum versione Latina Hugonis Grotii, edita ab H. de Borch. Ultrajecti. 1795-98. 4 vol. 4^o. *met portret.*
- 103B Ph. L. Muller, Hugo Grotius als Latijnsch dichter beschouwd. Haarlem. 1867. postf.
- 103C S. Vissering, over een drietal handschriften van Hugo Grotius. Amsterdam. 1865. 8^o.
- 104A H. Grotii epistolae ad Gallos; 2^a editio. Lugd. Bat. ex officina Elseviriorum. 1650. 24^o.
- 113B Epistolae aliquot excellentium Batavorum, conscriptae à P. Hofmanno Peerlkamp. Harlemi. 1808. 3 Stn. 8^o.
Hierin komen voor 5 brieven van Hugo de Groot aan Joh. v. Oldenbarneveld, aan Maurier, aan zyn broeder Willem de Groot en aan Maria van Reigersbergen en 3 brieven van deze, van Joh. v. Oldenbarneveld en van Hooft aan Hugo de Groot.
- 113C Brieven van Maria van Reigersbergh door H. v. Vollehoven en G. D. J. Schotel. Middelburg. 1857. 8^o.
- 113D Brieven van den Zweedschen Kanselier J. A. Salvius aan Hugo de Groot. Leiden. 1862. 8^o.
- 113E Brief van Maria van Reigersbergh aan Huig de Groot, door H. C. Rogge. Leiden. 1866. 8^o.
- 113F Brief van Dirck Gerritze Meerman aan Hugo de Groot van 8 Januari 1623, door J. Soutendam. Leiden. 1869. 8^o.
- 113G Brieven van Willem van Oldenbarneveld aan Hugo de Groot, door H. C. Rogge. Utrecht. 1873. 8^o.
- 115B Vie de Grotius avec l'histoire de ses ouvrages par M^r. De Burigny. (2^{me} édition.) Amsterdam. 1754. 2 vol. 12^o.
- 121B H. Gratama, Disputatio qua Hugonis Grotii memoria vindicatur adversus inconstantiae ac vitiositatis maculam in questione foenebri. Groningae. 1820. 8^o.
- 121C C. Rogge, Het leven van Hugo de Groot. 2^e druk Leiden. 1822. 24^o.
- 123A H. Luden, Hugo Grotius nach seinen Schicksalen und Schriften dargestellt. Berlin. 1806. 8^o.

- 124B R. Fruin, *Memorien van Hugo de Groot*. Leiden. 1866. 8^o.
- 124C Bladzyden uit het leven van H. de Groot door G. Brandt en A. v. Cattenburgh. Leiden. z. j. 1865? 12^o. 1, 2 en 4.
- 124D A. A. Vorsterman van Oyen, *Hugo de Groot en zyn geslacht*. Amsterdam. 1883. 8^o. *met wapen en portretten*.
- 124E W. H. de Beaufort, *Feestrede uitgesproken by gelegenheid der plechtige outhulling van het stand beeld van Hugo de Groot, te Delft der 25 September 1886*. Delft 1886. 8^o.
- 127B Het rechts geding van Johan van Oldenbarnevelt, Rombout Hogerbeets en Huig de Groot, treurspel door Frederik Duim. Amsterdam. 1760. 12^o.
- 134B *Vlucht van Huig de Groot*. Burgerspel (door A. Loosjes Pz.) Haerlem. 1785. 12^o.
- 140 H. C. Rogge, *Bibliotheca Grotiana (I) Hagae Comitum*. 1883. 8^o.
Willem de Groot (zyn broeder).
- 141 *Isagoge ad praxin fori Batavici*. Amstelaedami. 1655. 4^o.
- 142 *De principiis juris naturalis enchiridion*. Hagae Comitum. 1667. 4^o. *met portret*.
- 143 *Inleyding tot de practyck van den Hove van Holland; in 't Nederduytsch vertaelt*. den tweeden druk 'sGravenhage. 1667. 4^o.
Pieter de Groot (zyn zoon).
- 144 (C. Dankers), *Virtus Triumphans Ill. Hervis, D. D. Petri Grotii*. Roterdami. 1678. 4^o.
- 145 *De zegepralende dengd van den door luchtigen Heere de H. Pieter de Groot; uit het Latyn vertaalt*. Rotterdam. 1678. 4^o.
- 146 *Uitbreiding der Psalmen van Koning David door den heer M^r Pieter de Groot; uitgegeven door Korn. van Arkel*. Rotterdam. 1724. 4^o.
- 147 *Levensschets van M^r Pieter de Groot, Gezant der Vereenigde Nederlanden, door Jhr. T. P. Cornets de Groot*. 'sGravenhage. 1847. gr. 4^o. *met portret*.

so minute a class of the world's literature, still, in a small library it is out of the question, and mostly on account of the uselessness in such, but on such an account of the cost. Such an assemblage of books, therefore, can only be brought together by the watchfulness, enthusiasm, and labor of an individual collector, and every scholar and student owes Mr. Roosevelt thanks, not merely for gathering it, but for generously donating it to an institution of a semi-public character.



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P. L. F.

DINNER TO GENERAL JOUBERT.



On the 7th of November, 1899, a dinner was given in honor of General P. J. Joubert of the Transvaal Republic, by The Holland Society of New-York, at the Loxwood Club.

General Joubert, ex-President of the Transvaal Republic, South Africa, is famous for his victory over the British at Majuba Hill, by which he achieved the independence of his country. At the time of his visit to America he was chiefly interested in inspecting the industries of this country. During his stay in New-York President Roosevelt gave a reception in his house, to which he invited the members of The Holland Society, and at which the descendants of his nation had the pleasure of meeting the hero of a sister-republic.





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DINNER TO

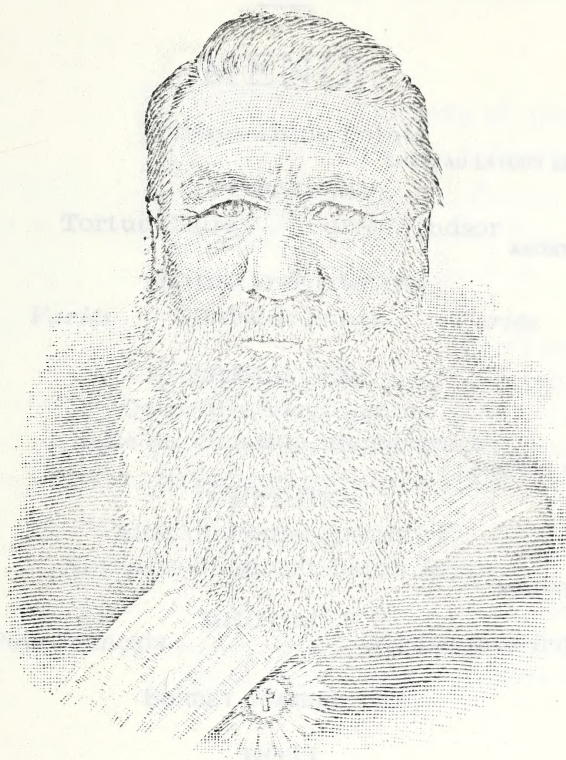
GENERAL P. J. JOUBERT.

OF THE TRANSVAAL REPUBLIC.

BY

THE HOLLAND SOCIETY OF NEW-YORK,

AT THE LAWYERS' CLUB, NOVEMBER 7, 1893.



GENERAL JOUBERT OF THE SOUTH AFRICAN REPUBLIC.

DINNER TO

GENERAL P. J. JOUBERT,

OF THE TRANSVAAL REPUBLIC,

BY

THE HOLLAND SOCIETY OF NEW-YORK,

AT THE LAWYERS' CLUB, NOVEMBER 7, 1890.

MENU.

Huitres—Blue Points

CHÂTEAU LATOUR BLANCHE

POTAGES

Tortue Claire

Purée Windsor

AMONTILLADO

HORS D'ŒUVRES

Variés

Timbales Rohan

Variés

RELEVÉS

Corbeilles Virginiennes

Selle de Venaison, Renaissance

CHÂTEAU DAUZAC

ENTRÉES

Ailes de Poulet, Beaufort

Noisettes d'Agneau, Baron Brisse

Vve. CLICQUOT

RUINART BRUT

LÉGUMES

Pois Français

Concombres frits

SORBET MAJUBA HILL

RÔTI

Cailles à la Casserole

Salade d'Escarole

CHÂTEAU MARGAUX
1875

DESSERTS

Pouding à la Monte Carlo

Bombe aux Marrons

Petits fours

Fruits

Amandes au sel

Café

LIQUEURS



DEATH OF HOLLAND'S KING.



ON the death of the King of the Netherlands, the following cablegram was sent to Queen Emma, in the name of the members of The Holland Society, and the appended reply received.

NEW-YORK, November 24, 1890.

To Her Majesty the Queen of the Netherlands, 's Gravenhage.

The Holland Society of New-York, descendants of supporters of the house of Orange in the sixteenth century, tender respectful condolence.

ROOSEVELT, *President.*

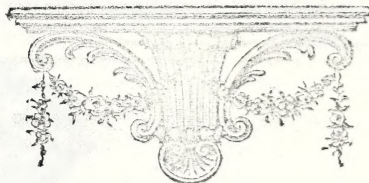
VAN SICLEN, *Secretary.*

GOVERNMENT, LOO, November 25, 1890.

Roosevelt, President, Holland Society, New-York.

Queen Regent thanks members for expressed sentiments.

ADJUTANT ROËLL.





LETTER FROM GENERAL JOURNEY TO F. SCHMIDT

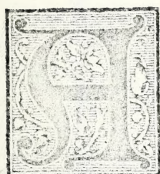
ROCKHILL.

The annexed letter was received before General Jackson's return to South Africa, after his travels in America and Europe.

ART RECEPTION.

AUSTRALIAN, December 15, 1890.

Robert S. Schaus, Esq., President of The Holland Society.



RECEPTION was given to The Holland Society of New-York by Mr. William Schaus, at 36 East 38th street, on the 2d and 3d of December, 1890.

Mr. Schaus's fine collection contains among the old masters that exquisite painting of Rembrandt's "Le Doreur," in which the harmonious blending of colors, and the almost startling resemblance to life in the expression of the face, stamp it as inimitable. It is the portrait of a Dutch Gilder, and was probably painted in the year 1653.



LETTER FROM GENERAL JOUBERT TO PRESIDENT
ROOSEVELT.

The annexed letter was received before General Joubert's return to South Africa, after his travels in America and Europe.

AMSTERDAM, December 18, 1890.

Robert B. Roosevelt, Esq., President to The Holland Society.

DEAR SIR: Notwithstanding my having many things to do yet, and visitors coming in every moment, I do not wish to leave without sending you a few words.

The warm sympathy and friendship I found everywhere in your country and amongst your people, and not the least from you and our most honored friend Van Sielen and so many other good men, always will live in my memory, and I once more most heartily wish to thank you for it. I regret very much that the list of the names that went round at the dinner table and also the one of the reception did not return into my hands. I would have been glad to take them to my country, not only to know who were the gentlemen with whom I had the honor of spending the evening, but also to compare them with the names of our ancestors, children of the Huguenots, and to keep it amongst the archives for my descendants and posterity and my library. Now that I leave Europe my address will be Pretoria, South African Republic. I hope always to meet the new friends of your big country in Pretoria, and I hope also to be able to revisit you during the great exhibition at Chicago.

Wishing you will receive this in good health, I once more give you the assurance of my respect and friendship for you.

Yours truly,

P. J. JOUBERT.

Sixth Annual Dinner of The Holland Society of New-York.



HEALTH, LONG LIFE, AND HAPPINESS TO WILHELMINA OF ORANGE,
QUEEN OF THE NETHERLANDS!

Venue: Lyceum, January 13th, 1891.

Spijskaart.



DE WELEERWAARDE HEER WILLEM RANKIN DURYEE, PH.D. ZAL BIDDEN OVER TAFEL.

Oesters op de halve Schaal.

Soep.

VOLMAAKTE SOEP IN HAAGSCHE STIJL. DIKKE ZEEKREEFTEN SOEP.

Sereesewijn.

Zijschoteljes.

OLIJVEN. SELDERIJ. RADIJS.

PAUKENVORMJES, ARNHEMSCHE STIJL.

Visch.

ZALM IN ROTTERDAMSCHER STIJL.

AARDAPPELEN, HOLLANDSCHE STIJL.

Sauterneswijn.

Gekruide Gerechten.

OSSENHAAS IN FRIESISCHE STIJL.

GEROOMDE SPINAZIE.

Champagnewijn:

Pommery droog.

Ruinart.

Mumm buitengewoondroog.

Perrier Jouet.

Royal Charter.

Voorgerechten.

KIPVLEUGELS IN LEIDSCHER STIJL.

GROENTESLĀ, ZAANDAMSCHE STIJL.

Sorbet Oranje-Nassau.

Gebraad.

ROODKOP EENDVOGELS.

Bourgogniewijn.

Zoete Gerechten.

KORST MET ANANAS.

IJS IN VERSCHILLENDE FIGUREN.

GOUDSCHE SPRITSSEN.

DEVENTERKOEK.

WITTE JANHAGEL.

HAAGSCHE HOPJES.

Nagerecht.

VRUCHTEN.

KOFFIE.

SIGAREN.

LIKEUREN.

GEKRONKELDE GOUDSCHE PIJPEN EN TABAK.

Heildronken.

ROBERT B. ROOSEVELT, *Voorzitter.*



1. The Dutchman's Fireside.

The nursery of the virtues that have made the fatherland loved at home, revered abroad.

HON. ABRAHAM LANSING, of Albany.

Music. Noach en de Wijn.

2. Our Brethren of the South African Republics.

The heroism displayed at Haarlem, at Alkmaar, and at Leyden again made itself manifest at Majuba Hill.

“ Shall not the self-same mould
Bring forth the self-same men ? ”

HON. CHARLES H. WINFIELD, of Jersey City.

Music. Die Zilvervloot.

3. Dutch Thrift.

The golden mean between parsimony and prodigality ; it enabled the Dutchman to be liberal to the poor, generous to his friends, munificent to art, and lavish to his country in her peril.

HON. EDWARD ELSWORTH, of Poughkeepsie.

Music. Wien Neerlandsch Bloed.

4. The True American.

The friend but not the bully of his country.

ST. CLAIR MCKELWAY, of Brooklyn.

Music. Haringlied.

5. The Puritan in Holland.

HON. JOHN C. TOMLINSON.

Music. Al is ons Landje nog zoo klein.

6. New Amsterdam.

As it really was.

HON. CHARLES P. DALY, of New-York.

Music. De Kabels loos.

7. Holland's Commercial Influence on America.

Gen'l EGBERT L. VIELÉ.

Music. Wij leven vrij.



Commissie tot regeling van den Maaktijd:

JORIS M. VAN HOESSEN.

WILLEM D. GARRISON.

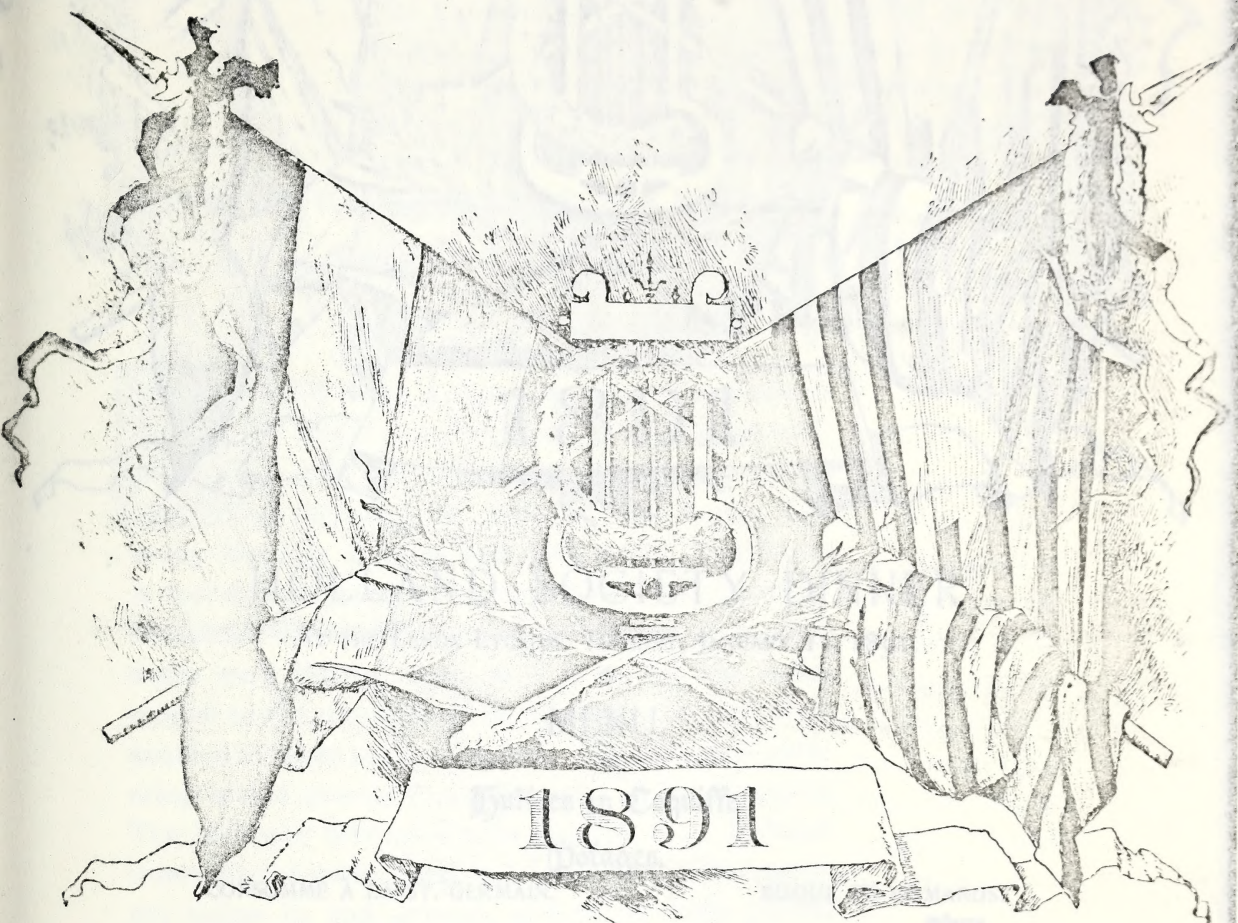
KAREL A. VANDERHOOF,

WILLEM W. VAN VOORHIS,

ROBERT W. VAN BOSKERCK,

JORIS W. VAN SICLEN.

WILLEM M. HOES, *Secretary of the Dinner Committee.*



EINDELIJK WORDT EEN SPRUIT EEN BOOM.

SALMON À LA VITTELLE.

FILET DE BOUF À LA DUCLOS.

AILES DE POULET À LA CREAM.

SOUFFLET IMPERIAL.

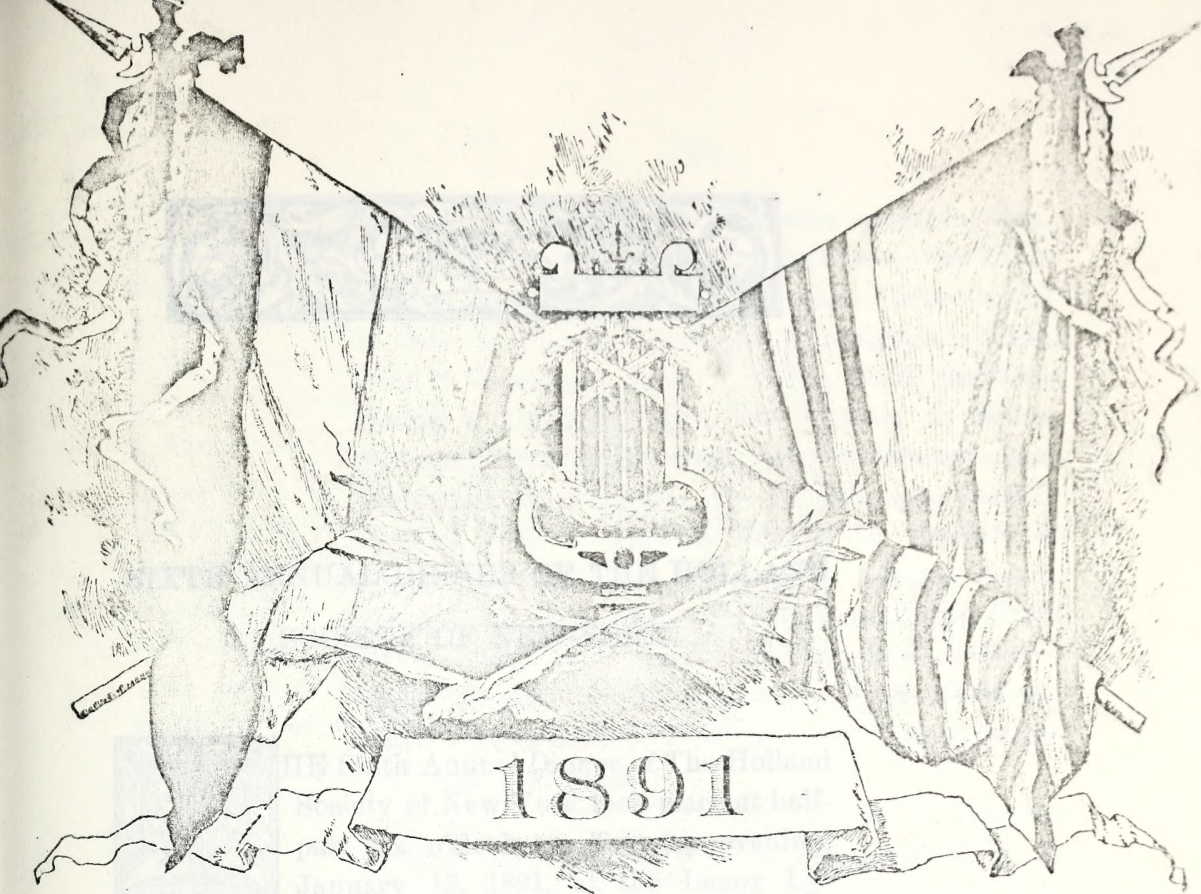
CHOCOLAT DE TANG HOLLANDAIS.

EDWARDS À LA CRÈME.

MAGNOLIE À LA ST. CLAUDE.

CIGARETTES.

CANARD À LA VITTELLE.



HOLLAND SOCIETY DINNER

AT THE LENOX LYCEUM, TUESDAY, JANUARY 13, 1891.

MENU.

Huitres en Coquille.

Potages.

CONSOMMÉ À LA ST. GERMAIN.

BISQUE DE HOMARDS.

Sbergg.

VARIÉS.

Hors d'Œuvres.

VARIÉS.

PETITES TIMBALES À LA SOUBISE.

SAUMON À LA VÉNITIENNE.

Poisson.

POMMES DE TERRE HOLLANDAISES.

Relève.

FILET DE BŒUF À LA DARCET.

ÉPINARDS À LA CRÈME.

Gaut Hauferne.

AILES DE POULET À LA GENIN.

Entrée.

MAÇÉDOINE À LA ST. CLOUD.

SORBET IMPERIAL.

CIGARETTES.

Champagnes:
Pommery Sec. Mumm's Extra Dry.
Perrier Jouët. Royal Charter.
Guinart.

Rôti.

CANARDS A TÊTE-ROUGE.

Burgundy.

Entremets de Douceur.

CROÛTES AUX ANANAS.

FRUITS.

GLACES.

FANTAISIES VARIÉS.

PETITS FOUR.

CIGARS.

LIQUEURS.

CAFÉ.



SIXTH ANNUAL DINNER OF THE HOLLAND SOCIETY OF NEW-YORK.



HE Sixth Annual Dinner of The Holland Society of New-York took place at half-past six o'clock on Tuesday evening, January 13, 1891, at the Lenox Lyceum, Madison Avenue and 58th street, New-York. A novel and welcome arrangement was made by President Roosevelt by which the boxes of the Lyceum were thrown open at 9 P. M. for the ladies related to the members of the Society, who were thus enabled to listen to the speeches. This brilliant gathering added greatly to the festivity of the occasion. The hall was decorated with the colors of Holland intermingled with palms and ferns, and 2500 freshly cut tulips in red, orange, and white were placed upon the tables. Twisted Gouda pipes were imported for the occasion. When all the guests were seated, and the ladies occupied their positions of honor in the boxes, the scene presented was a dazzling picture. The menu was printed in Dutch, and the members of the Society wore orange boutonnières.

Some of the members who were present: Hon. Robert B. Roosevelt, formerly Minister to the Netherlands, presided. On his right were ex-Judge Charles P. Daly, St. Clair McKelway, General Egbert L. Vielé, John C. Tomlinson, Jacob F. Miller, David McClure, George F. Danforth, John Van Voorhis, G. Hilton Scribner, Frank R. Laurence, John W. Vrooman, and Lieutenant H. C. Duval. On the left were Consul-General John R. Planten, Charles H. Winfield of Jersey City, Abraham Lansing of Albany, Mayor Edward Elsworth of Poughkeepsie, ex-Judge Noah Davis, Joseph W. Howe, John Sloane, F. W. J. Hurst, Judge George M. Van Hoesen, Judge H. W. Bookstaver, Congressman P. Henry Dugro, and Judge Augustus Van Wyck.

At table A were William M. Hoes, F. C. Wagner, J. Maus Schermerhorn, Hon. H. I. Reimund, Dr. A. S. Robinson, Jacob Elting, Jesse Elting, Peter J. Elting, E. J. Elting, Irving Elting, W. I. Heermance, Purdy Van Vliet, W. W. Marsh, C. E. Bogert, C. H. Clayton, Major Williamson, Peter De Baun, G. E. Montanye, I. F. Montanye, Wm. Schwarzwaldler, Maurice F. H. De Haas, Jacob S. Van Wyck, J. Reynolds Adriance, Frank Hasbrouck, Ferdinand Hasbrouck, J. C. Hasbrouck, J. E. Hasbrouck, Sayer Hasbrouck, Jacob Le Fevre, J. W. Poucher, Hubert Van Wagenen, Abraham Quackenbush, L. E. Schoonmaker, M. E. Wendell, Gordon Wendell, Rev. Wm. Prall, John K. Pruyn, W. H. Montanye.

At table B sat W. J. Van Arsdale, John N. Van Wagner, John G. Bogert, John Brower, Dr. A. Blauvelt, Dr. C. Van Keuren, Dr. B. F. Vosburgh, De Witt C. Romeyn, F. F. Wendell, John Bogert, John W. Banta, W. A. Jennings, H. Ridder, A. C. Bogert,

J. D. Wynkoop, John Van Schaick, Charles K. Van Vleck, William J. Van Vleck, T. D. Messler, R. V. Messler, De Witt Heermance, J. B. Blydenbergh, B. B. Blydenbergh, H. Duys, Wm. W. Van Voorhis, A. C. Saportas, A. D. Bogert, E. N. Tailer, John H. Prall, A. J. Hardenbergh, Menz. Van Voorhis, Dr. Harrison E. Webster, H. S. Van Santvoord, Chas. H. Voorhees, Chas. Henry Voorhees, Peter V. Voorhees, T. Romeyn Varick, Townsend Wandell, J. C. Westervelt, J. M. Van Valen, R. W. Van Ness, G. H. Wynkoop, John H. Visscher, J. Van Vranken, Geo. W. Van Vranken, H. S. de Forest, John J. Voorhees, E. O. Wagner.

At table C were Judge Clearwater, Gen. W. S. Stryker, Saml. S. Stryker, W. D. Schoonmaker, Henry A. Moore, Peter Wyckoff, John E. Van Nostrand, E. Covert Hulst, E. S. Mason, E. T. Hulst, J. P. Rapelye, M. B. Streater, Augustus Rapelye, William E. Hordwill, John N. Jewell, Dr. E. P. Terhune, H. de B. Schenck, Isaac C. de Bevoise, C. V. Banta, J. Richards, C. A. Cadmus, A. A. Wilcox, John Hammond, John Van Loan, Eugene Van Loan, Thomas Van Loan, Seth B. Still, A. J. Whitbeck, De Witt Roosa, J. Leonard Varick, J. Albert Van Winkle, W. H. H. Stryker, Louis A. Piaget, Stephen Van Winkle, C. Van Winkle, Henry F. Van Loan, S. D. Coykendall, D. H. Houghtaling, G. B. D. Hasbrouck, Elijah Dubois, Mr. Deyo, Chas. F. Van Inwegen, Solomon Van Etten, John R. Vanderveer, Chas. De H. Brower, Russell Van Ness, B. B. Vanderveer, Major Paulsen, Laurence Vanderveer, C. R. Gulick, Van Dyke Crusier, Stacy P. Conover, W. H. Vredenburg, Charles E. Conover, E. Conover, J. H. Longstreet, H. F. Whitelaw, H. M. T. Beekman, Henry Traphagen, W. L. Cooper, Isaac E. Ditmars, Everett I. Esselestyne,

Hyman Roosa, Henry C. De Witt, Robert M. Floyd, J. P. Vreeland, Amos Van Etten.

At table D sat John D. Vermeule, Dr. E. C. Vermeule, Adrian Vermeule, Adrian Vermeule, Jr., C. Clarkson Vermeule, Garret Van Nostrand, W. O. Blauvelt, Delavan Bloodgood, W. K. Van Reypen, Albert P. Wells, G. D. Van Reypen, C. C. Van Reypen, Kilian Van Rensselaer, John Quackenbush, John B. Adriance, Gen. G. H. Ford, John Hopper, John H. Hopper, Robert I. Hooper, Franklin Acker, Chas. L. Acker, John W. H. Bergen, Ernestus S. Gulick, A. V. Blauvelt, C. F. Van Keuren, J. W. Duryee, Cornelius Dubois, Edward Wemple, John H. Starin, John J. Lapham, William Palen, Louis H. Lapham, James B. Van Woert, Theodore M. Banta, Tunis G. Bergen, S. B. Duryee, H. B. Hubbard, R. J. Berry, W. A. Berry, Van Brunt Bergen, Judah B. Voorhees, John G. Schumaker, J. Holmes Van Bront, A. J. Onderdonk, John Lefferts, Sr., John Lefferts, John H. Sutphen, Dr. Maus R. Vedder, A. G. Brinckerhoff, Cornelius J. Dumond, Henry Allen, Sutherland De Witt, John Lefferts, Jr.

At table E were John L. Riker, Fred. T. Van Beuren, Jacob T. Van Wyck, Chas. E. Leydecker, Samuel Van Wyck, Robert A. Van Wyck, John C. Hertle, J. A. Van Autten, Dr. Howard Suydam, Rev. J. M. Farrar, A. C. Rhoades, C. I. Rickerson, John V. Rhoades, C. C. Hagar, Moses I. De Witt, Chas. A. De Witt, Jere Johnson, Jr., John G. Van Horne, Eugene Vanderpoel, Frank R. Van Nest, J. D. Van Hovenbergh, Abraham Van Santvoord, Dr. T. W. Chambers, Henry R. Chambers, William L. Brower, Chas. F. MacLean, John R. Voorhis, Henry N. Steers, John Martin, James D. McClelland, Isaac P. Vander Beek,

F. J. Vander Beek, F. J. Vander Beek, Jr., Jonathan Dixon, I. I. Vander Beek, Rev. A. A. Zabriskie, Harry Winfield, Lucas L. Van Allen, James Suydam, Lambert Suydam, Louis Elmendorf, P. L. Schenck, Peter J. Stuyvesant, J. W. Vandewater, D. B. Van Houten, Walter M. Meserole, Adrian Meserole, Geo. M. Vandeventer, D. S. Jacobus, A. O. Schoonmaker, John Schoonmaker, G. W. Slingerland.

At table F sat G. W. Van Sieten, Walter Stanton, Joseph E. Decker, Elliott F. Shepard, Chas. M. Preston, E. G. Whitaker, John E. Roosevelt, Fred Roosevelt, R. B. Roosevelt, Jr., Kenyon Fortescue, C. A. O'Rourke, Trumbull Smith, Morris Phillips, Jr., Joseph Lewis, Jr., Peter V. Fort, John Knickerbocker, Seymour Van Santvoord, C. C. Schuyler, W. C. Van Alstyne, Jaspar Van Wormer, John R. Van Wormer, J. L. Nostrand, George Nostrand, F. G. Van Vliet, W. T. Van Zanett, William D. Garrison, Col. J. A. Cockerill, John Dillon, Robert G. Ingersoll, John Russell Young, William H. McElroy, M. H. De Young, Theo. W. Myers, Hugh R. Garden, Luis Julio Blanco, J. P. Van Petten, R. Conrad, F. Stork, W. H. Van den Toorn, F. C. Huyek, E. N. Huyek, J. G. Myers, H. E. Sickels, Robert Sickels, Giles V. Van der Bogert, Jacob I. Wendell, A. J. G. Hodenpyl, Geo. E. Fahys, Silas A. Condict, Albert W. Newell, Harman W. Veeder, H. W. Veeder, Rev. Wm. Rankin Duryee, P. Van Volkenburgh, Henry D. Van Orden, Andrew G. Myers, A. C. Quackenbush, E. W. Dunham, J. Bleecker Miller, W. Van Gaasbeek.

At table G were Geo. W. Van Slyck, Chas. A. Vanderhoof, John D. Van Buren, John V. van Pelt, F. D. Kouwenhoven, C. T. Williamson. Mr. Geo. W. Van Sieten was prevented being present by illness in his

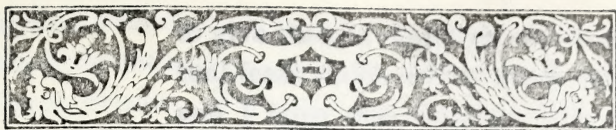
family. The Press was represented by editors and reporters of the leading papers, who were ably assisted in compiling the responses to the toasts by the kindness of Mr. Alex. G. MacAndrew, a graduate of the Edinburgh College.

At nine o'clock the speech-making commenced, and the Honorable Robert B. Roosevelt, President of the Society, delivered the opening address.

SPEECH OF HON. ROBERT B. ROOSEVELT.

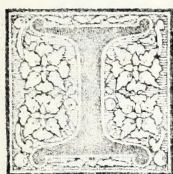
Members of The Holland Society, Guests, Ladies, and Gentlemen:

HAVE the satisfaction and pleasure of greeting you at this our Annual Dinner with hearty congratulations upon all things Dutch, upon the substantial advance of Dutch ideas, the appreciation of Dutch character, and the growth of Dutch influence. I feel as if I might almost promise you in the future, not very far off, that Hollanders shall once more control the public affairs of New Amsterdam. I feel as if I might almost promise you that the descendants of the old Holland families be again the leaders in this town of their founding and the masters of their own destinies; and that thus the Dutch shall again take their own Dutch city. In the presence of our fair guests in the boxes we have a conspicuous instance of the fact that the Hollanders are coming to their own prominence again. It was an example set by the good old St. Nicholas Society in the former days when it was quite more essentially Dutch than it is at this moment to invite the ladies to bear the speaking. We who are the essence of St. Nicholas and its best element have advanced with the times, and I propose



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to give them a slight refreshment with the intellectual feast which will at least neutralize the nicotine, and I hope that the time will soon come when we shall follow the true Dutch fashion and have such of them as we can persuade to honor us down here upon the floor beside us to grace our banquet from inception to termination. The true Hollander wants his wife and family to partake of all his enjoyments. The Dutch are essentially a home-loving people.

In many ways the Dutch character is misunderstood, even by those who ought to be familiar with it. One preëminent characteristic which is often unrecognized, and from which all the others indeed are born, is the indomitable, untiring, almost exhaustless patience of the nation. Hollanders endure all things in order that they may hold fast that which is good. Take our own Society badge motto about which we had some question on the start whether it was appropriate in a free land, and after the eighty years' war waged against its very words by those who originated it, *en tout fidèles jusqu'à porter la besace*, True to the king even to beggary. Those ancestors of ours who waged so fierce a struggle right in the very teeth of that motto meant honestly to be true to their king, if their king had been true to them and to himself. See how patiently they have fought the "mighty ocean," how faithful they have been to the House of Orange—see how loving and true they are to-day to the lovely little queen who represents that noble, just, and patriotic line. We have lately been visited by a splendid representative of our race from the Transvaal, nearly in the center of Africa—General Joubert of the South African Republic—a man famous for his bravery, exhibited in bitter battles

against overwhelming odds, for his fearlessly pitting his little country against the powerful resources of Great Britain. But great as his glory for courage, high as his standing among warriors, it was his inexhaustible patience which after all was the quality of his character most deserving of honor. He came from Cape Colony, settled as it had been by the Dutch about the time that our own colony was settled in the seventeenth era. When in the course of time the land was ceded to the English just as was done with our beloved Manhattan, the Dutch inhabitants, finding the company as pleasant as all conquered nations have found the manners of those modest and peaceful islanders, withdrew and founded the Orange Free State. Then again, they and others of the Dutch stock who had tried to endure the régime of the English, after wandering from spot to spot and finding no peace, traveled seven hundred miles into the center of the "Dark Continent," and into the very heart of the wilderness and forest where nothing lived but the savage beast and the still more bestial savage. There with incredible patience, courage, and endurance they once more founded a free land, but hardly had they got it conquered and cultivated and their homes built before the discovery of the gold-fields on their borders again attracted the covetous eyes of their former oppressors, and again the English appeared and claimed the country under the general law of taking whatever was worth taking. Then those pioneers, having endured all they could, would go no further. At last their stock of patience was at an end. They fought, and they fought like their ancestors of the olden days, to the death, and particularly to the death of the enemy. General Jou-

bert was naturally a most peaceful, kindly, domestic, home-loving gentleman, as little like a fighter by profession or fire-eater by instinct as any one could imagine. His appearance, manner, and heart were almost as kind, gentle, and compassionate as a woman's, but when he fought for his country he fought like a tiger, without fear or mercy. The scene between him and the English general, when the latter finally found that it was cheaper to make peace than war with such a commander and such a nation, was remarkable. I will quote only a single passage of it.

"I never expected to sign such a treaty," said the Englishman rudely.

"What did you expect?" replied Joubert quietly.

"I expected to drive you out of the country and make peace with those you left behind," retorted the other.

"There would have been nobody left," replied Joubert with a flashing eye and terrible intensity of manner, "for I would have taken most of the people with me, and any cowards who wanted to remain I should have killed."

This sudden outburst from the amiable Dutchman was like a transformation, and satisfied the English commander that the words meant just such acts and that the sooner he signed the treaty the better.

The inventive faculty of the Dutch is another of their qualities hardly taken into consideration, yet they are among the most inventive people of the world. I don't like to say it before our friends of the New England Society, but it seems as if we would have to deprive them of the last unfounded claim which they have so long enjoyed at the expense of us innocent Dutchmen. It now looks as if it would turn

out that the very inventive characteristic of the American people which the Yankees have claimed for their own, as they have modestly assumed so many other excellences, came from the early Dutch. And why not? They invented printing, they invented the telescope, they first propounded and put in form, we might say invented, maritime law, and only two months ago I saw that they were celebrating the invention by a Dutchman of that most valuable of feminine implements—the thimble. Yes, it was by a Dutchman, and in the city of Amsterdam, that three hundred years ago last November the thimble of our households was fashioned. And as it was then made in just its indented conical shape it has remained ever since, till Singer, inspired by that original Dutch discovery, practically displaced it with the sewing-machine and eye-pointed needle.

But I like to find other countries claiming more or less of the good qualities of our ancestors. At the last dinner of the St. Andrew's Society, our Scotch friends claimed that they had the patience, endurance, doggedness, so to speak, of our ancestors, and their courage and thrift. One or two of their speakers even claimed a little tolerance, but that was rather going beyond the line and flying in the face of Providence, as it were. The New Englanders, as we have known all our lives, usurp the credit for most of what has been done for America and pose as possessing all our excellences after having for centuries devoted their attention to possessing themselves of most of our material good things as well. Old England is proud, and well she may be, that she got one of her most famous kings of pure Dutch lineage and a royal line from Holland. I say I like to find that the

rest of the world possesses some of our good qualities — it makes me think the better of the rest of the world.

It is sometimes thrown up to us Dutchmen that we are vainglorious, that we have two societies occupying two days for the celebration of Dutch greatness, for our elder sister, the Saint Nicholas Society, thinks, feels, and talks a good deal as The Holland Society does, and our common saint, after all is said and done, was rather a Holland patron saint than merely a local Manhattan one. But we must not forget that the very number and quantity of the glories we have to celebrate require more time than those of ordinary countries and saintships. In the Netherlands they give four days to St. Nicholas — two at the time of his birth and two at Christmas; indeed you will find in your prayer-books, which all of you read attentively at least once a week, that the second day of St. Nicholas had to be expressly suppressed because it caused jealous complaints to St. Peter or St. Peter's substitute by the other saints who had only reputation enough for one holiday.

Another one of the recognized superiorities of our people is their spirit of trade, and theirs was always "fair trade." It is that spirit which has made this metropolis of America what it is and would make it greater, and will make it greater yet when certain economical heresies are dislodged from the political mind. But how actively our forefathers exhibited that spirit was seen when, during their eighty years' furious war with Spain, they also kept up a steady trade with her. When they fell short of powder with which to kill the brutal Spaniards, they would take one of her own galleons just captured on the high

seas into her ports and trade it off for a fresh supply. In fact, by fighting with one hand and trading with the other, the sensible Dutch nation not only won the battle, but came out of the war the richest people in Europe—they had all the money as well as all the honor of the enemy. When a “mugwump” growler during the course of those joint enterprises raised up his voice in complaint against inconsistency and want of principle, the wiser rest of the regular organization calmly attached his neck to the nearest lamp-post—a method of suppressing mugwumpery that our political machines would like to follow at the present day.

But we must not forget, while we are casting our thoughts back to the grandeur of the past, the dangers of the present. The glorious House of Orange in its male line has disappeared, the spirit of freedom and fairness, the love of country, and the truth to promise have centered all and only in the fragile person of one fair young child. Should anything happen to her, into what a sea of calamity might not the little Netherlands, little by comparison with its solidified and mighty neighbors, be plunged! With the extinction of that line and life, a stranger would mount the throne, unsympathetic with the people, disdainful perhaps of their laws and customs. What schemes of ambition might not throw those United States into a bitter and desperate struggle for liberty! Let us hope that the country of our ancestors may be spared the calamity; but if it comes, let us promise her not only such aid and support as we can give across the sea, but if, as was threatened in olden days, her people leave her shores rather than submit to foreign yoke, let us offer them here in our land, among

a people liberty-loving and independent like themselves, not merely a refuge, but a hearty welcome.

Knowing as we do how much of the happiness of our kindred in the Netherlands, how much of the prosperity of our Fatherland, how much of the liberties of Europe and mankind depend upon one young life, I am sure you will all unite with me heartily in drinking health, long life, and happiness to Wilhelmina of Orange, Queen of the Netherlands.

The feature of the evening was the presentation of a unique gavel to the Society by Mr. John Rutger Planten, Consul-General of the Netherlands.

This gavel was enveloped in a pretty satin bag of red, white, and blue, with orange cord and tassels, the colors of the Netherlands; the whole being contained in a box, which, like the gavel, was made from wood taken from the Reformed Church at Delfshaven, in which the Pilgrim Fathers undoubtedly worshiped 1620. A silver plate ornamenting the handle of the gavel bears the following inscription:

THIS GAVEL AND BOX WERE MADE FROM TIMBER TAKEN FROM
THE REFORMED CHURCH OF DELFHAVEN, HOLLAND,
BUILT 1416.

The front of the gavel is ornamented with the town arms, consisting of a green shield with a center pale of alternate white and sable stripes (6 of each), the dexter (left) side having a herring (in gold), the sinister (right) side a sheaf of wheat (in gold) in the center.

A certificate attached to the box proves that its wood was taken from the threshold of the door lead-

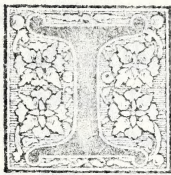
ing from the church into the former sacristy. To this document is affixed a seal, with the words, "The Harbor of Salvation Alone in God of Zion is," and "Jehovah" in Hebrew. The box is 13 x 5½ x 4 inches, and bears a silver plate with the presentation inscription and the Dutch and American flags crossed, enameled in colors. This beautiful present was accompanied by exterior and interior views of the old church, mounted in frames made of wood taken from the North Dutch Church which stood from 1769 to 1875 at the corner of William and Fulton streets, New-York City, and ornamented with wood from the Dutch Church at Delfshaven.





CONSUL-GENERAL PLANTEN'S
PRESENTATION SPEECH.

*Mr. President and Members of The Holland Society of
New-York:*



TRUST you will pardon my having requested a few moments at this hour of the evening, thus disturbing your regular proceedings, promising to be brief and asking your indulgence for my thus trespassing. The growth of your membership is like the Bible record of the progress of Christianity in that, where mention is made of having had many daily added to its members or followers, your number has grown to be so large that even the clarion voice of your president needed some artificial method to aid in making his wishes heard,—at least I was thus impressed; and in your growth I found the necessity which developed in accomplishing satisfactorily, I trust to yourselves, what has been my desire, viz., to bring to you some timely aid in the form of a memento, which when its sound is heard will be as a voice coming from the land of our pride and pedigree, received with respect even though it succeed not in

commanding obedience, for it antedates the settlement of these States; and I present the same to your honored keeping as an evidence that my thoughts have been in full accord with the ideal which it is your Society's high aim and purpose to perpetuate, viz., not to forget the forefathers, the land from which they migrated, the virtues they brought, exhibited in their lives, and of which we are the grateful heirs. In going back 577 years, viz., to 1314, we find the little town of Delfshaven incorporated as a city. It lies well on toward the mouth of the Maas River, being the advance harbor of the city of Delft and the present city of Rotterdam, in which latter municipality it has now been taken up. Its name is famous in Dutch history from the fact that Pieter Pietersz Hein, the naval hero who conquered the Spanish Armada or the Silver Fleet, was born there in 1578, and, owing to having been the gateway or port from which many of the first settlers sailed for America, the name Delfshaven is more widely known to the American nation to-day than possibly any other place, or even of the larger cities of the Netherlands. The church of Delfshaven was built, if the records from which my information is given are correct, in 1416, and stood in 1620 as it does to-day. It links itself to American history most closely, for within its portals no doubt the early emigrants, that noble, true band of heroes, before setting out on their journey westward, worshiped in it, and hence it has become sacred to our memories. What better could I offer or bring for your acceptance than some tangible memento of that venerable shrine? First, then, a photo showing the exterior of the building, and its old style of architecture and location,

while a second gives the interior view, reflecting the very ground the forefathers trod, while the gavel and box are made from wood the identity of which is fully established by a certificate with corporate seal attached, signed by the church officers, as to its origin, same having been taken from the threshold which led the way to the vestry, reading as follows:

CERTIFICATE.

L. S. The undersigned, administrators of the Reformed Church in Delfshaven, Holland, hereby certify that the annexed piece of oak is a part of a threshold of the door leading out of the church into the former sacristy. So far as can be searched in the archives, this part of the church has never been rebuilt or renewed, so that safely may be taken this threshold being from the time the Pilgrim Fathers left Delfshaven in 1620.

DELFSHAVEN, 23d October, 1890.

For the administrators, College of the Reformed Church.
(Signed)

A. VAN WASSENAAR, *President.*

W. DE MOOY, *Secretary.*

[SEAL.]

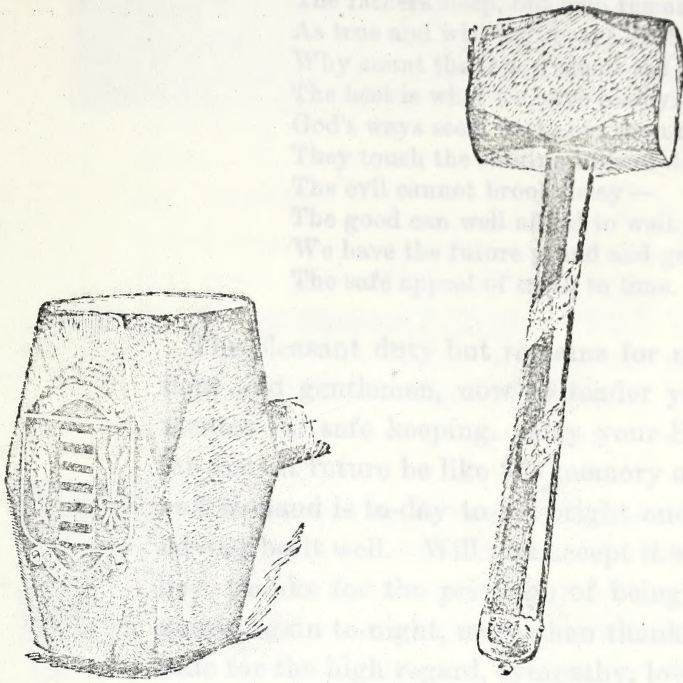
Translation :

Hebrew inscription in seal, "Jehova."

Dutch inscription around seal:

"The harbor of Salvation
Alone in God of Sion is."

The rosettes on the frames are likewise from the Delfshaven church, while the frames around the photos are from a timber of the North Dutch Church which stood from 1769 to 1875 at the corner of Fulton, William, and Ann streets, as known to the majority of those present here to-night, while some, possibly,



like myself, attended service there, for I recall my first church visit in New-York having been made there, the venerable Dr. Thomas de Witt preaching. This association of my first Sabbath in the United States calls often to memory that church building of the past, and I therefore desire to connect it with the historic memento of my native land which it is my privilege to present to your society, and brings to some few present here, no doubt, the most pleasant recollections of youth. I am more than gratified that Delfshaven's historic fame is assured, and, like Holland's name, shall never be effaced from American history, while likewise the truthful words of your poet Whittier are becoming verified, for are they not applicable to your Society?

The fathers sleep, but men remain
 As true and wise and brave as they;
 Why count the loss without the gain?
 The best is what we have to-day.
 God's ways seem dark, but soon or late
 They touch the shining hills of day.
 The evil cannot brook delay —
 The good can well afford to wait;
 We have the future grand and great,
 The safe appeal of truth to time.

The pleasant duty but remains for me, Mr. President and gentlemen, now to tender you these mementos for safe keeping. May your Society in the far-distant future be like the memory of Delfshaven and Holland is to-day to us, bright and cheerful for having built well. Will you accept it with my kindest thanks for the privilege of being one of your guests again to-night, more than thanks—my gratitude for the high regard, sympathy, love, and veneration you manifest for the land to which we claim lineage, fellow-kinship to its people whose progenitors were among the first to emigrate and foremost to locate and build up this city, which in population to-day nearly equals half that of the entire kingdom of the Netherlands. As the past has built for the present may we build for the future—stably, stoutly, strongly, supporting with truth, love, and faith the carrying on of the noble work the forefathers began, so that we, as they, may be called blessed by future generations. Thus your Society will have become the realization of what to-day is the ideal purpose of your organization.



REPLY OF PRESIDENT ROOSEVELT TO
MR. JOHN R. PLANTEN.



ON behalf of The Holland Society I thank you for your valuable gift. It is interesting from its historic associations, and will be most highly appreciated by all the members, not alone those of to-day, but those who shall come after us, to fill the ranks that we shall leave vacant, during the many years we hope our Society will live. It will remind us and them of the country of our ancestry, a country of which we are proud, and whose glories are ours as fully as though we were born on the soil. Our feelings of kindred toward that land and its people are as strong as ever; the great deeds of its past are ours equally as theirs, and we hope that the noble and heroic characteristics of its ancient race have not died out on either side of the water. It is the earnest wish of all of us that these sentiments of kinship shall never disappear or weaken. Your gift of to-night will help to perpetuate them. They have lasted through two centuries; may they last forever. And when, five hundred years hence, this gift shall be used at the meetings

of the Society, may it be wielded by men and control members as brave in the defense of human rights and as resolute in the support of human liberty and natural independence as those invincible forefathers of ours who built the church over four hundred years ago, from which it was taken, and who so fearlessly maintained the grand principles of free worship, free press, free schools, and free men. It is appropriately constructed from the material of a church, for it symbolizes a liberty of conscience only enjoyed where that church stood and amid a nation deeply religious but broadly liberal; a country hospitable to all creeds where there was piety without superstition, education without egotism, and faith without intolerance!

Hon. Abraham Lansing responded to the toast, "The Dutchman's Fireside." He said:





SPEECH OF ABRAHAM LANSING.

*Mr. President, Gentlemen, and Ladies,
The Holland Society.*



HIS lord, which is sufficient to show
and denotes a place on the map of
a property and a responsibility
of a great power and a great
evening. It is the first time that the
Holland Society that the society has
its available branches, for the society
festivities. It has been the society's
to allude to this fact, and it is a
welcome to that fairer presence, and
these occasions; and it is to me not inappro-
priate to my theme that I should offer to him and to
the officers of the Society, and to the ladies and
man and members of the society, the con-
gratulations which I believe all of us feel to be due
on this departure from earthly scenes, which is a
recognition of the progressive tendencies and spirit of
our age, and which is a promise of the excellence of
these annual reunions. It is also an
assertion of their worthiness to the past.

ABRAHAM LANSING.



SPEECH OF ABRAHAM LANSING.

*Mr. President, Gentlemen, and Guests of
The Holland Society of New York:*



THIS toast, which is entitled to a leading and honorable place on the program of any proper occasion, is especially worthy of such a position in the exercises of this evening. It is the first time in the history of The Holland Society that the Dutchman's fireside, in all its available branches, has been represented in these festivities. It has been the President's high privilege to allude to this fact, and to extend a graceful welcome to that fairer presence which now first honors these occasions; and it seems to me not inappropriate to my theme that I should offer to him, and to the officers of the Society, and to the honored chairman and members of the dinner committee the congratulations which I believe all of us feel to be due on this departure from settled usage, which is a recognition of the progressive tendencies and spirit of our age, and which is a promise of the excellence of these annual re-unions in the future, as it is also an assertion of their worthiness in the past.

There is nothing, Mr. President and gentlemen, which appeals more forcibly to the mind than a suggestion of our home. It is the center of man's deepest and purest affections. It is the source of his greatest earthly happiness. It is the absorbing aim and object of his individual and collective energies. Our country itself is but an aggregation of our homes, and the powers and duties of government in their last results are but for their protection. The arts of war and the achievements of statesmanship and diplomacy fail of their primal and real purpose if the home is not established upon a sure and stable basis, and does not find that security for itself and for what is incidental to it which is essential to its welfare. And to what purpose are the labors of individual man, or individual men collectively, which do not tend directly or indirectly to the happiness and prosperity of the home? The central feature and charm of the home is the fireside. It stands for the glow and fragrance, the warmth and coloring of the home life, its comfort and happiness, its leisure and repose.

But the fireside represents something more than this. It stands for a supreme influence both in the history of an individual and of a nation, for it is also the true source and nursery of character. It is the very well-spring of a nation's life and development. And this is so, whether its light comes "from a wee bit ingle blinkin bonnily," gleams through the bays and holly-boughs on oaken halls, or is reflected from the blue-and-white tiling of a Dutchman's chimney-corner. And when I approach this particular fireside, the Dutchman's fireside, to contemplate it with reference to what it signifies in the formation of character, and in that respect what it stands for

in the history of civilized man, I am sure that I exaggerate nothing in saying that I find myself in the presence of a subject which sounds the depths of a political philosophy, and ethics as profound, as momentous, as grand and beneficent as any which has ever been evolved from the mind of man. It was something deeply wrought into the nature of the Hollander of the sixteenth century which enabled him through sacrifices and achievements which are almost incredible, and with a zeal which never doubted through the lifetime of more than a generation of men, to liberate his country from the intolerance of Spain. The Republic of the Netherlands was the outcome of the Dutchman's character, and the Dutchman's character was the outcome of the Dutchman's fireside. Men became capable of the heroic and unwavering fortitude exhibited in that long and unique struggle, not merely because principles of human right and justice were involved in the contest, but because those principles were planted at the root, had grown with the growth and ripened into the strength of human life — because they were fireside teachings. The struggle which they made was for fireside truths which were vigorous because they had been there inculcated, and which were strong and invincible because they were felt to be the truths of common justice and the rights of man.

The triumph was not for those that bore the burden of the conflict merely, but for all mankind. No nation lays a stronger claim to the credit of having at the critical period and with right discrimination accurately discerned and firmly established the just limitations in governmental polity than the nation in whose honor this Society is named, of whose achieve-

ments it is our privilege to speak to-night, and the lessons and examples of whose history we may usefully inculcate at all times; and in this respect, and for the boon of these achievements, the gratitude should never be forgotten which is due to the Dutchman's fireside.

The Dutchman's fireside has its history and its teaching in America as well as in Europe. Those who shaped the system of our own republic were not blindly impelled by the tendencies and spirit of the age in which they lived; they were learned and earnest and appreciative students of the lessons which had gone before them, and I believe it may be truly said that he who would most accurately understand their spirit and purpose may easiest seek them in the precepts and models which grew out of the honest yearnings and principles of the Dutchman's home teachings.

The Dutch were not among the earliest explorers of the United States. There had been many an experimental voyage by the navigators of other countries—it was, so to speak, quite four o'clock in the afternoon of those early explorations before the Dutchman opened his eyes to the availability of these lands beyond the seas. It is true, however, that he planted here one of the very earliest permanent colonies, and it must be said of him that if he formed his judgment with deliberation, there was no error in his conclusion. His first voyage hither, made not otherwise than in the interest of commercial enterprise, resulted not merely in experiment, it became a successful and remunerative undertaking. When the *Wassende Maan*,—that is to say, the Dutch ship *Crescent*,—starting on her memorable voyage from Am-

sterdam, to add the Hollander's contribution to the sum of other explorations here, was tossed for many months upon the seas, and along our Arctic and northern coasts, she stayed not in her wanderings until she had found this incomparable Manhattan Bay, turned her prow northward thence, and, at the foot of the hills now crowned by the Capitol of our Empire State, landed a boat's crew, made a lodgment, and built a fire. On the first of last October, possibly a day or two earlier, it was two hundred and eighty-one years ago;

Genus unde Latinum

Albanique patres, atque altæ mœnia Romæ.

It was the Dutchman's first fireside in America and the inception of the Empire State.

If at the Pilgrims' approach

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;

if the Cabots found their anchorage among the polar icebergs on the frozen Arctic shores; if the disasters of the early Spanish settlements in Florida are among the saddest records of our colonization; if the enthusiastic courage of Sir Walter Raleigh and the genius of the indomitable Captain John Smith alone preserved the new colony at Jamestown from the misfortunes of Roanoke, all nature held out a welcome to the Hollanders on the upper Hudson. Before them spread the graceful outlines of a river unrivaled in the picturesqueness of its natural beauty. From the Narrows to the Normans Kill the primeval forests hung all their autumn banners out. From the shores

of Jersey and the island of Manhattan, from the Highlands and the Katskills and the sloping shores above, the gathered fragrance of the summer enveloped their way like incense on their journey, and joined the red men of the wilderness in the welcome which never lost its friendly spirit.

And so from this first fireside began the fortunate career of the Dutchman in America. It would not be my purpose, if it were my privilege, to trace the history of that first European fireside on the Hudson, but it is at least due to it that I should say that its subsequent career illustrated the tolerant and catholic teachings which had their place at the Dutchman's fireside in the Fatherland; and that beyond all other established colonies in our country, through its just and amicable dealings with the aborigines, founded on the principles of those home teachings, it solved without a discordant incident that most difficult of all our early problems—the Indian problem; and I am sure that you will agree with me if I add that, if it had achieved no other renown than that of having given to the country and the world the example and services of grand old Philip Schuyler, it must stand forever crowned with an imperishable fame.

To follow out the parallels in the history of our own country with those of the history of the Netherlands is a useful and instructive study. Let me allude to a single one of them, which seems pertinent to the subject of the fireside. The Dutchmen can neither claim the glory nor share the responsibility for the doctrine of universal suffrage. It had been a part neither of their creed nor practice at home. They inculcated and provided universal education so far as it was in their power, and they regarded the suffrage

as a privilege to be acquired through the opportunities thus afforded; but the Dutch mother at her fireside laid to the heart of her children that fable of the Grecian Æsop illustrated by the bundle of sticks, and told them that each stick, however complete a unit of itself, gained resistless and unconquerable strength when combined in the unity of the bundle. The teaching found expression in a wider sphere in the "Eendragt maakt Magt" of Holland and in the "E pluribus Unum" of America. It is the principle which underlies and sustains the entire fabric of our form of government. It is the principle of that admirable adjustment in the powers and duties of an extended government which, while it reserves to local care and local direction that which is of local character, concedes to a general power the government in matters of general concern. It is the doctrine of State rights and municipal rights, vitalized by exclusive authority within their own spheres, and subject to and supported by the strength and power of a government at large. It was the principle underlying the structure of the Netherlands. It is the keystone of the arch of our own system. It gives us our security at home and our strength and respectability as a nation abroad.

Lon. Charles H. Winfield responded to the toast, "Our Brethren of the South African Republics," and said:





SPEECH OF HON. CHARLES H. WINFIELD.



HETHER in the old Netherlands, the new Netherlands, or South Africa, the Dutch have ever been marked by one prevailing characteristic, one master pas-

sion—the love of liberty, the instinct of self-government. Rest under political or prelatical tyranny has never been part of their inheritance. In their statutes of old it was written: “The Frisians shall be free so long as the wind blows out of the clouds and the world stands.” The physical situation of their country, the necessities growing out of that situation, and the character of the surrounding nations had much to do in shaping the manhood of that wonderful people. Cradled to freedom by their conflicts with the ocean, hardened to invincibility by their struggles with human despotism, taught by experience the lessons of patience, perseverance, and self-reliance, they had become a people to whom coercion and submission were odious terms, and in whom the armies of tyranny met foemen worthy of their best efforts.

It was a wise saying of Burke: “He that wrestles with us strengthens our nerves and sharpens our skill; our antagonist is our helper.” Contending

winds strengthen the roots and the arms of the oak; adversity develops the hero; persecution lifts man close to divinity; indolence and luxury weaken and waste; rust consumes the blade more quickly than the clash of battle; inaction paralyzes the arm more than poppy or mandragora.

In the far past—so far that ornithologists dare not name the time—a flock of pigeons was carried by the wind far over the Indian Ocean to the Island of Mauritius. On this island were no reptiles, no devouring beasts, and no birds of prey. The pigeons were not forced to save themselves by flight, or go to distant places for food. The necessities of their new surroundings did not require wings. Hence they were not developed and strengthened by exercise, but atrophied and became useless. The bird ceased to be a pigeon and degenerated into the waddling dodo.

The people of the Netherlands, taught for so long a time in the rough school of experience, were not unprepared to meet the Spaniard when the great conflict between despotism, sacerdotal and regal, and the spirit of human liberty broke out. That proud, haughty, and powerful nation undertook to force the people of the States to accept principles and dogmas distasteful to them; and, to make the undertaking successful, entered the land with fire and sword. The contest which followed between the parties was unequal. The one was rich and powerful, with untold wealth for its treasury and countless soldiers for its armies; the other poor in material resources, limited in numbers, but rich in men who knew their rights, and, knowing, dared maintain. The one was intrenched in power; the other without recognition. The one

ruled by "divine right"; the other battled for human rights. The one violated oaths, trampled upon constitutional liberties, sacked cities, confiscated, hanged, beheaded, burned and buried alive the innocent; the other resisted, and suffered, and waited. It was the old, old story—

Right forever on the scaffold,
Wrong forever on the throne;
But that scaffold shapes the future:
Far behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.

For centuries the Dutch had fought the ocean for their country; now they were ready to fight the Spaniard for their liberty and the devil for their religion.

For eighty years the struggle lasted. When it ended Spain was bankrupt, its army conquered, its navy destroyed. The Netherlands had become the storehouse of Europe. Her merchants were lords of the sea and chief traders of the world. They had pursued the commerce of Spain into every sea and every land, destroyed her vessels and taken her trade. In the East Indies and the Isles of the Orient the Dutch were demonstrating to the world that there were more potent instruments in parceling out the globe than papal decrees. The sword in the strong hand of a Dutchman was mightier than the pen in the leprous hand of a Borgia. So insignificant and contemptible had the Spaniards become in the estimation of the brave burghers that two hundred of them were exchanged for ten Dutchmen!

Along with their commerce they carried around the world the novel theory, and embedded it in their

treaties with the nations, that neither power should interfere by force with the other in regard to religious matters, but that God should be judge over them all.

While pushing their enterprises to the Indies and the Southern Ocean, the extreme cape of Africa had not escaped their attention as a proper place for a colony, and where a trade with the natives in hides and peltry of rabbits might be built up. To this point King John of Portugal had given the name of Cabo de Buena Esperança, or Cape of Good Hope, for the quaint reason "that when his fleetes had once doubled this cape, either outward or homeward, they then steadfastly hoped in good time to performe the residue of their voiage; otherwise not."

"In the midst of this cape," says the translator of Leo, the historian, "lieth a plot of ground of that beautie and delight, as that without any human industrie it may compare with the most artificiall gardens of Europe. On the top of this place, nature, minding, as it were, to excell herselfe, hath framed a great plaine, which, for beautifull situation, fruitfulness of herbes, varietie of flowers and flourishing verdure of all things, seemeth to resemble a terrestrial paradise. The Portagals terme it, not altogether unfitly, the table of the Cape."

At this point in 1650, two years after the close of the war with Spain, the Dutch East India Company set up a factory to provision their vessels on their way to the Indies. The country was claimed by the Portuguese. The Company declared war against them, and ordered it to be prosecuted in all places within the limits of their charter. But to show their liberality to all others, it was directed that if any

friendly nation came to the Cape to form an establishment the Dutch were to remain passive.

In 1686 two hundred French refugees, fleeing from the results of the Revocation of the Edict, came to this settlement to seek the religious freedom they were denied in France. The Dutch East India Company, foreseeing the advantage such an addition to the settlement would be, gave them passage to Cape Colony. Broad in their religious tolerance, the Dutch carried to their new home the lesson they had learned in the land of their birth. They welcomed the refugees, and so added largely to the good name and enterprise of the colony.

Hither Hollander and Huguenot came, and came to stay. Here they set up their homes, built their school-houses, and erected their churches. Here for generations they worked to develop the resources of the colony, and lived and died in the faith of their fathers.

In accordance with the mistaken notion of national policy in those days, the Dutch established negro slavery in the colony. It was a grievous wrong, and, as in our own case, most grievously have they atoned for it. The home government also interfered with the farmers by prescribing the nature of the crops they were to grow, and harassing them with other exactions tending to discourage industry and enterprise. In that day the tillers of the soil had not learned the utility of a Farmers' Alliance in checking the evil doings of politicians. But these restrictions made the farmers restless. They became dissatisfied, and in 1795 attempted to dissolve their connection with the home government and set up a government of their own. This opened a door for the grasping

Briton to enter and seize the colony. He captured it in the name of the Prince of Orange, but retained it for himself.

The good old rule
Sufficeth them, the simple plan,
That they should take who have the power,
And they should keep who can.

By this simple process of taking and keeping, which plain people call larceny, England secured 120,000 square miles of territory.

But the Dutch could not accustom themselves to the new order of things. The yoke of the foreigner was galling. They felt that England had not dealt justly by them, and in the administration did not give them adequate protection. In 1834 Parliament declared that slavery must cease in the colony in 1833. The Boers were convinced that it was time for them to seek a new home. Between 1835 and 1838 more than ten thousand of them took up their great trek to the north and east rather than live under the foreigner. They abandoned the land of their birth, where they and their forefathers had dwelt for one hundred and eighty-five years, entered the pathless wilds of the interior, braving the perils of the wilderness to seek another dwelling-place in obedience to their inherited ideas of freedom. Some of them settled on the table-lands north of the Orange River, and afterward organized the Orange River Free State. The others took possession of Natal and founded a republic. Here they remained until 1842, when the British again moved on their possessions, and, by the simple process of taking and keeping, which plain

people call larceny, added 17,000 square miles more to their territory.

Conquered, but not discouraged, the Boers again turned their backs on their homes, and renewed their march into the wilderness. They crossed the Drackensbergs and the Vaal, and founded the South African Republic.

Though the Anglo-Saxon, working out his destiny, has driven the farmers from their homes, one thing seems to be above his might.

Babylon,

Learned and wise, hath perished utterly,
Nor leaves her speech one word to aid the sigh
That would lament her.

But the rivers and mountains and table-lands of Cape Colony and Natal, as well as the courts of justice, still speak to us in the language of the Fatherland, and tell us that the Dutch were there before the English, and left their imprint on the face of the country which time and invader may not destroy.

England, not satisfied with what she had already taken, by proclamation in 1877 annexed to her dominions the new home of the Dutch.

These acts of the British toward the Boers were strongly tainted with injustice, and remain without justification, except as might justifies all wrong. They are a simple people, but honest, of good sense, and desire to march in the ways of civilization. They disturb no one, and wish only to be let alone. They may not be strong in power, nor skilled in science, nor polished in refinement; but in energy, in heroic courage, in humanity, and in faith they are the equals, if not the superiors, of every European nation, the English not excepted. They settled and improved

Cape Colony only to be driven out by a stronger power. They settled in Natal only to be driven out by the same power. For the third time they moved into the wilds, subdued the fierce tribes, and, amid dangers by flood and field, built up a new home for their people. Again came their ancient enemy to take away their lands and force them to move on. Move on? Whither? Out of the continent? Forbearance was no longer permissible. The endurance of even the patient Boers was exhausted. "Pursue us," said the Scythians to the haughty Persian, "pursue us to the graves of our fathers, and you will see then if we forever fly." The determination of the fathers who let in the sea to devour their country in defense of liberty was undiminished in their descendants. Two hundred and thirty years' residence on the Dark Continent had not brought forgetfulness of what was due to themselves as the descendants of the heroes of the eighty years' war.

Their right to the Transvaal was based on the custom established by Christian nations in their dealings with savages. It had been recognized by England in 1852, and the independence of the Republic acknowledged; yet in 1877 she proclaimed annexation. In 1881 Mr. Gladstone, then at the head of the ministry, said it was "the resolute intention of the government to establish the British authority in the Transvaal!" And this because the construction of a railroad from Pretoria to Delagoa Bay might prejudice England's influence and the interests of her trade!

The issue being thus made up, there was no alternative between independence and that peace which Tacitus describes as the devastation of the country and the annihilation of the people: "Ubi solitudi-

nem faciunt pacem appellant." To their lasting honor be it said that, when consulted by their heroic defenders, the women of the Transvaal gave their voice for war in defense of their homes.

During the siege of Leyden the inhabitants sent this message to William the Silent: "As long as there is a living man left in the country, we will contend for our liberty and our religion." Their descendants in Africa, driven to bay by the invader, sent this message to the world: "The people declares that, with the help of God, it demands a strong form of the South African Republic, respect for the laws, the prosperity and progress of the country, and that it promises man for man to coöperate for that purpose, and to defend the government until death. So truly help us, God Almighty."

What stronger breast-plate than a heart untainted!
Thrice is he armed that hath his quarrel just,
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

The call "to arms" resounded through the Republic. With a courage not inferior to that of their fathers, they met the English in four successful battles, lifted the Republic from the dust, and forced the proud foe to acknowledge her independence.

The heroism displayed at Haarlem, at Alkmaar, and Leyden again made itself manifest at Majuba Hill. The question is answered!

Shall not the self-same mold
Bring forth the self-same men?

Hon. Edward Elsworth responded to the toast "Dutch Thrift," in the following words:



SPEECH OF HON. EDWARD ELSWORTH.

*Mr. President and Fellow Members of
The House of Representatives:*



HE traveler who approaches the land from the German Ocean catches sight of the yellow belt of sandy water which fringes the coast.

land at the delta of the Rhine. He is struck by the character of that narrow and impassable conflict which for centuries has waged between land and water; he would maintain a kingdom against the encroachments of the sea. Before even the distant evidences have become distinguishable, one becomes aware of the fact that the conflict is a real one; and, as he draws nearer to the sea-swept and dike-enclosed country, he must be impressed by the conviction that only by eternal vigilance can be secured the liberty even of *living* in the Hollow Land.

That for so many centuries the Dutch have clung to this little country with the tenacity of the most patriotic proves them to be the sons of ancestors whom the legends of these lands tell

EDWARD ELSWORTH.



SPEECH OF HON. EDWARD ELSWORTH.

*Mr. President and Fellow-Members of
The Holland Society of New York:*



HE traveler who approaches Holland from the German Ocean, and catches sight of the yellow belt of muddy water which fringes the shore of that historic land at the delta of the Rhine, is the first to appreciate the character of that interminable and irrepressible conflict which for centuries has been waged between land and water, in the effort to build up and maintain a kingdom against the encroachments of the sea. Before even the distant sand-dunes have become distinguishable, one becomes assured of the fact that the conflict is a real one; and, as he draws nearer to the sea-swept and dike-encircled country, he must be impressed by the conviction that only by eternal vigilance can be secured the liberty even of *living* in the Hollow Land.

That for so many centuries the Dutch have clung to this little country with the tenacity of the noblest patriotism proves them to be the worthy descendants of ancestors whom the legions of Cæsar could not

conquer, and to have been possessed of an integrity of purpose and breadth of character which must challenge the admiration even of the most indifferent descendant of the Pilgrims as he stands in Leyden Street of the new Plymouth, and in his imagination beholds the vision of the *Mayflower*, bearing away from Delfshaven the refugees from Scrooby who had found home and hospitality in Holland, and there had enjoyed the civil and religious liberty which had been denied them in their native land.

National character is largely molded and influenced by environment; and, given the basis of hardy courage which made the ancient Batavian resistless, centuries of struggle for existence, and a slowly growing sense of individual responsibility, developed in the Hollander of the seventeenth century that combination of industry and perseverance, of pluck and integrity, which made him the appropriate bearer of the standard of faith and freedom, and made his country the Star of the East, to which the oppressed and helpless of every clime directed their longing vision.

These qualities, which made the Dutchman of 1600 the leader of thought, the pioneer of commerce, the conservative statesman, and the most intense patriot, may be summed up in one word — *thrift*.

The Dutchman made the land in which he lived, and what he had made he studied to preserve. This very fact developed the patriotic side of his character, but it was the love of country which was born in his heart, and not a blind loyalty to rulers. He clung to the old legend, "Faithful in all things to the king," long after the persecutions of a faithless monarch had burned into his soul the assurance that his own conscience must be the arbitrator of questions

involving his faith and the pursuit of happiness; and his struggle for reconciliation only made his patriotism more intense when he realized that the sentiment belonged to an age that was past, and that his own struggle for rights had begun a new era in the reformation of the world.

What wonder that the Dutchman of the seventeenth century cherished the habits of thrift and conservatism which were his inheritance, and which had already received their highest vindication in the results of his own heroic action!

We see the thrifty Dutchman become the central figure of Europe. Without timber or metals, or any of the material resources to foster and encourage such an industry, he becomes, by virtue of his thrift and energy, the ship-builder of the world. His printing-presses issue more books than those of all the other nations combined. His vessels explore the distant waters of the Indies, and pour into the lap of Europe the treasures of the hitherto unknown region. He teaches England and the Continent the secrets of successful agriculture, and finds time during the exacting duties of a busy life to foster the system of liberal education and promote the peaceful arts. Professor Rogers, with more candor than some of our Pilgrim brethren display, says that "there was a prosperous and prolific school of painters, a most skilful school of engravers in Holland, before a single Englishman had attempted either art." He says again, in speaking of the same period, "Holland was foremost in physical research and rational medicine. It instructed statesmen in finance, traders in banking and credit, philosophers in the speculative sciences, and for a long time was the university of the civilized

world, the center of European trade, the admiration, the envy, the example of nations."

Such were the legitimate triumphs of Dutch thrift; and the evidences of it are abiding unto the present day. In no way is it more manifest than in the character of the public improvements of Holland. No costly arches mark the places of her victories, but vast acres of reclaimed garden and pasturage, solid and impregnable dikes, great waterways maintained to open up her chief cities to the commerce of the world, costly every one, but stamped by the approval of the highest utility. These echo the words of my sentiment, that Dutch thrift is indeed the golden mean between parsimony and prodigality.

As we linger in the great museums of Holland, and are thrilled by the suggestive canvases of Rembrandt, of Franz Hals, of Van der Helst and Van Dyke, we may well conclude that the thrifty Dutchman of the past was a promoter of the loftiest ideals of art.

In her thrift Holland has been and is most generous to the poor, not in the mistaken sense of charity, which gives but receives nothing, but by means of a system which abolishes poverty by providing soil to till, work to do for all who are able, thereby helping the poor to help themselves and so incidentally to become contributing members of the state.

Finally, if we have any doubt that the thrifty Hollander was ever lavish to his country in her peril, let us turn to that statue of the Burgomaster Van der Werf which overlooks the plain of Leyden—mute but inspiring reminder of the sublimest sacrifice which has illumined the history of nations; type of that supreme patriotism which, throughout the long strug-

gle for independence, gave all, endured all, that Holland might be free.

The position of Holland in the sixteenth and seventeenth centuries was so unique, so overshadowing, that as we open her history we are prone to linger over the glories of an age which is past; but if we compare the relative position of Holland and other European nations of to-day, we shall find that the thrifty Dutchman of the sixteenth and seventeenth centuries still lives. His navies no longer sweep the seas, but his commercial, agricultural, and financial influence is, in proportion to population, extent, and character of country, far greater than that of any of his neighbors. This is another evidence of the thrift which gives, which promotes, which conserves.

Perhaps the specific mission of Holland has been accomplished. She has seen the principles for which she sacrificed so much recognized and developed and expanded in a great Western Commonwealth which stands to-day as the representative and guardian of the rights of man. Her honesty, her thrift, her perseverance have been impressed upon the civilization of the age; yet we, who are privileged to look to her as our motherland, must feel a deep interest in the future of the little state, and join sincerely in the prayer that her autonomy and integrity may long be preserved.

The thrifty Dutchman catches and eats the Rhine salmon which the jealous German has fattened. Lesser aggravation has precipitated a great continental war. Whenever the provocation shall seem meet, or real or fancied necessity shall dictate, we may expect to see the German colors floating over the gateway of the Rhine.

For myself, when I pause to contemplate the possibility of such a catastrophe, I feel stirred by the savage instincts of the typical American Indian, who, regarding the resistless march of civilization, sings his death-song amid the smoke of his consuming wigwam, and am impelled to foster the hope that before the sun shall set forever on the flag of the Netherlands, the dikes may be cut, and the ancient enemy, the sea, be allowed to swallow up the land, leaving only to history the legacy of a great example, and to Dutch descendants a memory.

Mr. President of
of New York:

Mr. St. Clair McKelway responded to the toast, "The True American," as follows:

ism, not, however, by the minds of Americans, but in the plans of publishers, debating clubs, and magazines that are in distress for topics. They make us Americanism as many compartments as there are in a steamship. If one or more of them be sunk, the hope is that the rest will float them into port. Their own association of contemporaneous human intellect has discussed "Americanism in manners" and "Americanism in politics." It will shortly discuss "Americanism in literature," to be followed by "Americanism in art," "Americanism in art," and "Americanism in football," or "Americanism in roller-skate girls." Then such series of books as "The Making of the Nation," "The Stories of the States," "Heroes of the Revolution," "Chieftains of the War for Freedom," and "The Sons of Rest who Escaped the Draft" are announced. The entirely venial or the utterly guilty will declare that this is a good thing or if there were not a demand for it, that there is a recurrence to





SPEECH OF THE HONORABLE ST. CLAIR
McKELWAY.

*Mr. President and Members of The Holland Society
of New York:*



UST now there is a revival of Americanism, not, however, in the minds of Americans, but in the plans of publishers, debating clubs, and magazines that are in distress for topics. They make in Americanism as many compartments as there are in a steamship. If one or more of them be stove in, the hope is that the rest will float them into port. Thus one association of contemporaneous human interest has discussed "Americanism in manners" and "Americanism in politics." It will shortly discuss "Americanism in literature," to be followed by "Americanism in art," "Americanism in pie," and "Americanism in football," or "Americanism in tailor-made girls." Then such series of books as "The Makers of the Nation," "The Stories of the States," "Heroes of the Revolution," "Chieftains of the War for Freedom," and "The Sons of Rest who Escaped the Draft" are announced. The entirely verdant or the utterly guileful will declare that this would not be so if there were not a demand for it, that there is a recurrence to

nationality, and the like. Precisely that excuse is made for any dramatic badness or for any literary vileness. The blame is put on the public. If there were no market for the wares, there would be no wares of the kind. Let us take the advice of the great Dr. Johnson, and clear our minds of humbug. The public is not the physician. It is the patient. It prescribes not for itself. It is prescribed for. It takes what is directed, and asks no questions. Those who are treated to homophonous hash in books and debate, or to the tortures of the new Spanish inquisition in saltatorial halls, or to the vapidities of fibula and tibula in lieu of the drama, are not diagnosing the national ills or discerning the national wants. They are only working off hackneyed material, taking advantage of a helpless public, and imposing on the people like landladies have done on boarders, not giving them what they want, but only what is left over. Americanism in the real sense is like charity. It vaunteth not itself. It is not puffed up. It does not think of itself more highly than it ought to think. It is the friend, but not the bully, of its country. The tendency alluded to has been assisted by recent driftings in the foreign-born voters of the United States. Of old voters of Celtic birth or descent, when then, as now, in the main supporting one party in politics, were likely to be equalized or neutralized by voters of Teutonic descent supporting the other party.

The two "solids" offset one another, and barring the short-lived Know-Nothing craze, our politics was reasonably free from proscription on the one hand, and from demagoguery on the other. The native was civil both to Patrick and Hans, and felt that they paired off with one another in the large general re-

sult without knowing it. Such is not the case now. Patrick and Hans, for reasons which, to avoid dispute, need not be considered, are voting the same ticket. Their combined suffrage makes great States take their political tone from great cities.

The remaining sentiment or the remaining sciolism of the land relieves itself by this concerted consideration of what it calls Americanism, in which is a potentiality of proscription and the comfortable theory of being made of a superior dust. If there is any place where this spirit should be smiled down or good-naturedly disregarded, it is in New-York city. Founded by the Dutch, seized by the English, the victim of assault and battery with intent to trade by the Yankee, resorted to by the whole earth, amused by the Four Hundred, mentally monitored by The Holland Society, and ruled by Tammany Hall, New-York city—or, as I should say, West Brooklyn—knows the difference between true and false Americanism, between the raw material of the contemporary American and the finished product which the ultimate American will be. The New-Yorker or the West Brooklynite knows that ism is part of a thing; that as Presbyterianism is a part of the body of religion, so is Americanism a part of the body of the people of the world; that what provincialism is to patriotism, that is patriotism itself to philanthropy; that the larger is better than the large, and the universal better than anything less. New-Yorkers, West Brooklynites, love their country more than any other and prefer it to any other. But they do not believe that it is perfect or beyond learning, or that it is at all in danger merely because it is the present theater of many heterogeneous nationalities. Much of the

effect of foreigners on America has been good ; all of the effect of America on foreigners has been better. For every excess of foreign-born Americans, an excess of native-born Americans can be cited to match it. Riots in New-York are not more brutal than lynching-bees in the West. Hungarian labor wars in Pennsylvania are not more cruel than the cremation of witches at Salem. This process of matching one excess against the other could be indefinitely extended. It would, however, be a poor business. As all nationalities and races (saving the Chinese) have their rights in this country, so have all suffered from wrongs. The congratulatory thing is that the record for rights increases, and that the percentage of wrongs committed or endured decreases. The whole citizenship is coming up. The coming up is a credit, not to the uncommon Americanism, which those who are not merely the friends but the bullies of their country claim to exemplify, but to the common Americanism of us all. Run this thing back, and see under what obligations we are as a people to all nationalities. What is this thing called Americanism of manner, and made the subject of editorials and of lectures ? It should be found in the Indian ghost-dances if anywhere. The national stamp on good manners could with difficulty be applied when a man of good manners around the world will be recognizable as a citizen of the race, not as a monopoly of his country. There is a larger quantity of common blessings in this country than elsewhere. This I gladly admit. The ideas underlying them and the qualities securing them came, let us frankly concede, from abroad. It is only a question of how far you go back. Look at the toleration of religious opinion here. It began

with English Roman Catholics in Maryland and with Dutchmen in New-York. It did not begin in New England. The free-school idea began among the Dutch in Brooklyn. The home-rule idea began among the Hollanders on either bank of the Hudson from Communipaw to Albany.

The germ of these things, however, was in the Dutch republic, whose sturdy sons here came to duplicate the features of the Fatherland. When the Pilgrims planted their considerable feet on Plymouth rock, the clatter was heard round the world, but the shoes in which those feet endured the bunions that marked the Pilgrim's Progress were Dutch shoes. I sympathize with the idea that we should foster and increase our virtues, but we ought to admit our debt to foreign progenitors for them. I sympathize with the idea that we must not become un-American or anti-American, but we should know that letters, the arts and sciences have their theater in every land and their home in none.

For centuries Rome claimed to be the home of arts. Greece pushed her from her pedestal. Then Egypt displaced Greece, and India or Yucatan may yet displace Egypt. So it is with the sciences. Free trade began when Adam and Eve swapped kisses under a reciprocity treaty in the garden. Protection is Chinese. Civil-service reform is English, you know. Printing is Hollandic. Of religion the beginning is lost in the twilight of fable, and even revelation predicates it of an unfallen race in an untainted time. Surgery is coeval with barbering. Medicine, which Sir Astley Cooper said was founded on conjecture and improved by murder, is as old as conundrums. War was waged by the first-born on the second.

Music began when the morning stars sang together, and the sons of God shouted for joy. Workers in these fields of labor in America have a better chance than elsewhere, but their motive should be as broad as humanity. They should work for all time, not for to-day; for the entire race, not for so much of it as claims a corner on this continent. Let us deforeignize our American life, but let us broaden our Americanism. Let the professional American be as obnoxious to us as the professional foreigner. Let us recognize that there are German-Americans, Irish-Americans, Italian-Americans, just as truly as there are Afro-Americans. Let us not be afraid of facts. Then we shall not be afraid of terms, for the terms only fit the facts. Except by geography of birth De Kalb was as truly American as Washington or Lafayette, or both. As for an Irishman, we all know that he can be born anywhere, and our nation's politics and wars are proof of his compatibility with American ideas and institutions. The West Indian birth of Hamilton and the Virginia begetting of Jefferson made not one more American than the other. Let us have the courage of cosmopolitans in this cosmopolitan city. Our country is one of the great family of nations. It is a brother or a sister among them. It is a learner from them all, and a teacher to them all. Part of the effect of intensified Americanism is not desirable. That effect is to generate the assumption that the rest of the world is our enemy, and that we are its rival; that outside mankind is in a conspiracy against us; that we should not care for abroad. This is a gospel perilous to the republic. It sinks us too low to hear the voices of reason, the voice of experience, or even the voice of brotherhood. It begets an egotism which is monumental and deplorable. It engenders

a demagoguery that is dense and unteachable. It should not have a friend in an audience as thoughtful as this. It is a parody on sense. It is a barbarism which civilization should exist to correct. Out on this corroding and warping error! Let us take what is best in any life and make it a part of our own. Let us take what is best in any land and engraft it on our own. Let us trust to time rather than to devices in the doing of this. Interest and the years will better restrict immigration than the politicians can. Those whom a policeman or a doctor would not admit can well be kept out. Let all the rest of the Caucasian world come in. They will evolve the ultimate American on the basis of the contemporary American. The native in the contemporary American needs toning down; the Irish in him needs moderating; the Dutch in him needs intensifying; the German in him needs some of the adhesions to be broken up; the Italian in him needs reduction; the Scandinavian in him needs enthusiasm; the English in him needs ignition. When the final type arrives the ultimate American will have come. He will be of the finest race in the finest land beneath the sun. He will not have great leaders, as in the past, but he will greatly lead himself. The history which proves that our country has never lacked necessary or providential men for emergencies in its past, proves now and will prove in the future that this is a people which, under God, may be trusted to meet all the crises in its career, and which will always of itself and in itself, and by itself and for itself, be greater than any or than all of its greatest men.

Mr. John C. Tomlinson responded to the toast "The Puritan in Holland," and said:



SPEECH OF MR. JOHN C. TOMLINSON.



THE suggestion recently made, that a fitting monument should be erected at Delfshaven to commemorate the hospitality shown by the Dutch to the Puritans, has provoked some discussion as to whether in fact the Puritans had been hospitably received and kindly treated during their sojourn at Leyden. The suggestion, as well as the controversy it created, makes it eminently proper that the sentiment, "The Puritan in Holland," should be responded to to-night.

To properly appreciate the debt of gratitude I believe to be due, the causes which led to their seeking an asylum and the situation of the country which received them must be considered, not in a spirit which reflects the bitter dissensions of that period, but in the broad, passionless, and liberal view which after the lapse of centuries the subject admits of. The struggles of the sixteenth and seventeenth centuries were to give life to a new generation of men. The iron band which had confined the thoughts and liberties of men was snapping asunder. The old had not yet perished, nor was the new yet born. The labor of nations was in progress, and the period was

one of angry contention and bitter strife. Violence of opinion, and heat in its expression, characterized all parties and marked every discussion, whether from the rostrum or the pulpit. The Puritan of England was not free from the temper of his time. He had no more idea of toleration than any other party of his day, and his object was not so much the mere toleration of his own creed as its exclusive establishment. He would not so much divorce religion from the state as establish his own through the civil authorities. A small minority, however, declared for an entire separation of church and state. But separation was a crime, a denial of the royal authority, and subjected its advocates to persecution and attack. Driven from their meeting-houses, and hunted from place to place, Robinson and his followers, despairing of rest in England, resolved to seek safety in exile where they could worship God after the dictates of their own conscience. But where were they to turn for the haven they sought? In the whole continent of Europe but one asylum opened to them. In the lowlands of Holland a race of burghers had for fifty years been battling against the greatest power of Europe for liberty of conscience and freedom, and had founded a state upon the cornerstone of religious toleration when such a principle was not known elsewhere on the earth. To Holland, therefore, "where they heard was freedom of religion for all men," their eyes in hope were turned. And when their request met with the response that "none were refused the liberty to live there provided they behaved themselves and submitted to the laws," a hospitality was displayed which, in the light of the consequences it might entail, has no modern parallel.

Holland had nothing to gain and much to fear from this reception. Her unequal contest with Spain had far from ended. A truce had but been established, and in a few years the horrors of war were to break upon her. England had been her ally in her greatest need; some of her towns were still garrisoned by her soldiers, and her welcome to this band of English malcontents, fresh from British jails, whose wives and daughters had been arrested at the very hour of their departure, might well deprive her of the support of that power or even provoke an attack. For much less was war waged in those days, and English politics were too mercurial to permit of trifling with her friendship. But the sturdy little republic remained true to her principles, and what she had so manfully struggled to obtain for herself she cheerfully extended to others. The burden and risk were all hers. The benefits and privileges which Dutch blood had bought and must preserve she opened to the world.

During the eleven years of their life at Leyden the Pilgrims, as they described themselves, found the freedom of worship which they sought. They "attained a comfortable condition." "Many came unto them from divers parts of England so they grew a great congregation." That they became restless under their foreign residence finds its explanation in the new conditions of life to which they had to conform. The sands of Holland presented a sorry contrast to the hills and vales of England. Conditions of life to which they had not been trained met them on every hand. The plow had to give way to the workshop. Brewster became a printer, Bradford a dyer, and many found employment in the woolen factories at Leyden. The language, habits, and mode

of life of the Dutch never became familiar to them. They lived but as men in exile, and felt that they were but pilgrims. A secret but deeply seated love of their own country influenced them, and they were restless to live under their native government. Later, when, in the cabin of the *Mayflower*, they drew their compact,—fleeing as they were from persecution and oppression,—they still described themselves as “the loyal subjects of our dread sovereign King James.” Their wish to still remain Englishmen, to preserve the language and habits of their native land, which a foreign residence must sap, and was sapping, and the growing accounts of the New World which Europe was receiving, and not any inhospitality of the Dutch, led them to depart. I will not say the Spanish truce was about to expire, for how potent a factor that may have been in the minds of some none can tell, but the fact remains that they went to Holland when war had but just ended, and left it when it was about to begin.

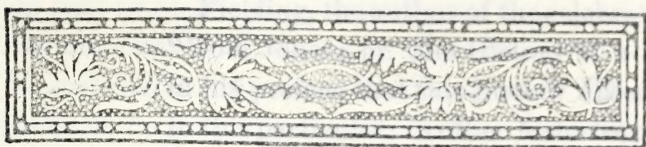
The Puritan should ever remember the kindness of the Dutch. It ill becomes the outcast to question the fare of his host when he has given to him all he had to give. No man can like to see his all despised, be it ever so little. But not alone for this asylum should the Puritan be grateful. He owes a debt of gratitude for more and greater benefits than this. A creed, or opinion, or life that is developed in antagonism is but ill developed. It reflects too much of controversy, is provoked to too bitter a retort. It may be strong, but it can never be broad. The oppression it is made to suffer it is too apt to inflict.

The Puritan in England was too much hunted and hated to reach his highest development. The Puri-

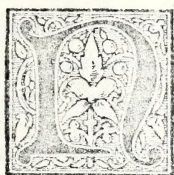
tan in Holland, breathing the free air of the Dutch republic, living in open fellowship with its free institutions, braced by its strong enthusiasm for liberty, its broad religious freedom, its brilliant and fruitful activity, broadened and widened and became the better fitted for the greater field that was to be opened to him. The influences of Free Holland had their effect on the barren rocks of New England, and were no small factor in its later and wider development.

Hon. Charles P. Daly replied to the toast "New Amsterdam," as follows:

NEW AMSTERDAM, Mr. President, enjoys a distinction that belongs only to the most ancient cities. It has had an imaginary history, for what Livy did for the early history of Rome, Irving's "Knickerbocker" has done for the early history of New York. There is nothing more permanent in literature than a clever satire, when it is pervaded by humor and seasoned with wit. We see this in the story of "Reynard the Fox," that for centuries has delighted the people of middle Europe, and the earliest edition of which, I may here appropriately say, was printed in Holland. The Puritan, as he is portrayed in Butler's "Hudibras," has survived, and will survive, all that has been or can be said about him in the histories of New England writers, or in the speeches of New England orators; and, although the work of Mr. Irving may not hold the high place in literature, or be as enduring as those two great satires, it is from its pages rather than from the histories of Bradford or O'Callaghan that the great bulk of readers for the last eighty years have got whatever impressions they have had of New Amsterdam and its people.



SPEECH OF HON. CHARLES P. DALY.



NEW AMSTERDAM, Mr. President, enjoys a distinction that belongs only to the most ancient cities. It has had an imaginary history, for what Livy did for the early history of Rome, Irving's "Knickerbocker" has done for the early history of New-York. There is nothing more permanent in literature than a clever satire, when it is pervaded by humor and seasoned with wit. We see this in the story of "Reynard the Fox," that for centuries has delighted the people of middle Europe, and the earliest edition of which, I may here appropriately say, was printed in Holland. The Puritan, as he is portrayed in Butler's "Hudibras," has survived, and will survive, all that has been or can be said about him in the histories of New England writers, or in the speeches of New England orators; and, although the work of Mr. Irving may not hold the high place in literature, or be as enduring as these two great satires, it is from its pages rather than from the histories of Brodhead or O'Callaghan that the great bulk of readers for the last eighty years have got whatever impressions they have had of New Amsterdam and its people.

Fielding, the author of the celebrated English novel "Tom Jones; or, The History of a Foundling," says in his preface that this history differs from all others in this particular: in other histories generally nothing is true but the names, whereas in this nothing is false but the names. Irving's "Knickerbocker" therefore ranks with Fielding's estimate of histories in general, as nothing in it is true but the names of three out of its six governors, and that the last of them invaded and conquered New Sweden on the Delaware. When writers of fiction introduce historical personages in their narrative, they generally represent them as they are known in history, and great masters like Walter Scott paint them with remarkable fidelity. But in 1808, when Irving wrote "Knickerbocker," there were no accessible historical materials for the portraits which he drew. We had then but Smith's "Colonial History of New-York," in which eight pages sufficed to tell all that the author knew or could ascertain respecting the history of New Netherland, which, in our time, in the hands of Dr. O'Callaghan, embraces two portly volumes. It was, in fact, this very circumstance, that nothing was then known about New Amsterdam, its rulers, or its people, that led Irving to select it as a field in which he could freely exercise his imagination, and give full play to his humor, in the accomplishment of what he had in view; which suggests how "Knickerbocker" came to be written and the purpose of it. There was then living in New-York a local celebrity that I am old enough to remember, Dr. Samuel L. Mitchell. He was a senator of the United States and a professor in Columbia College, but his celebrity was due to the fact that he had about as large an amount of strangely assorted learning

as could well be crammed into one human head, and which he was fond of displaying in all kinds of ways. Now, it occurred to this learned luminary to write a guide-book for the city of New-York. The city wanted no guide-book. The center of it then did not extend much beyond the park. Those who lived in so small a place knew everything about it, and strangers who came there came generally to buy goods, and could find the places where they wanted to purchase them without such an aid. But the doctor thought otherwise, and said in his preface that the city was not as well known to its own inhabitants as it deserved to be, and so he published his guide in 1807. It was to ridicule this unnecessary and pedantic publication, or rather the historical introduction it contained, which began with the discovery of the continent of North America, that Irving conceived the idea of an imaginary history of New-York, which should begin with the creation of the world, and close with the end of the Dutch dynasty in New Netherland. But ridicule of pedantic learning has its limit, and to prolong it would have been to make a book as unreadable as the thing caricatured. The bright idea, therefore, occurred to Washington Irving to devote the bulk of the work to a humorous satire upon the party politics of the day, by imaginary scenes, incidents, and personages in New-York when it was a Dutch city. In 1807 the celebrated line of Goldsmith, "That those who think must govern those that toil," had been reversed by the most active of the two political parties of the city into "Those that toil should govern those who think," and Irving, who was then an active young Federalist and a frequent attendant at the ward meetings of the

other party, listening, as he says in a letter of the time, to "the little great men harangue," gathered there the material that constitutes the staple of his satire. Having, as I have said, the true names of three out of the six governors of New Netherland, and knowing nothing about these three that could either assist or restrain him in portraying them, it is curious to state that the portraits he drew of them were exactly the reverse of what they were. Thus the first that he introduces, Wouter van Twiller, is described as an old gentleman of a most capacious stomach and exceedingly small legs, so that he looked like a beer-barrel standing upon sticks, and whose ideas were so large that he could not turn them over in his head; that he was a man of sedentary habits, averse to the labor of walking, who ate four meals a day, smoked his pipe eight hours, and slept the remaining twenty-four; that he sat in a large oaken chair, and when any matter was submitted to him put on a mysterious, vacant look, and, after smoking his pipe earnestly for a few minutes, took it from his mouth, and said he had his doubts, from which he was named Walter the Doubter.

Now, the real Wouter van Twiller was a tall young clerk in the West India Company's office in Amsterdam, who never doubted about anything, especially where his own interest was concerned. He was the nephew of Killian van Rensselaer, who was a member of the Amsterdam Chamber of the West India Company, that had the management of the affairs of New Netherland, and was the founder of the family here of that name; and young van Twiller, by his activity, cleverness, and his uncle's influence, got himself transferred from a clerkship to the governorship of a prov-

ince, a position for which he had no qualification.

• He represented the interest of the directors in Holland probably as well as he could, but occupied himself chiefly in the agreeable pursuit of feathering his own nest. So far from being averse to walking, he was, on the contrary, very active in going about the vicinity of New Amsterdam with one Jacob van Culer to find what land he could get hold of for his own benefit. In this way he acquired what is now known as Ward's Island. He also obtained several thousand acres of land on Long Island at Flatlands, and had procured or was about to get Nutten, now Governor's Island, when he was recalled in consequence of the charges against him.

The next governor or director, Wilhelmus Kieft, is described as a little, withered old gentleman, burnt up by his fiery soul, who grew tougher as he dried, and, as a fling at Dr. Mitchell, he is described as noted by all for his enormous acquirements, being unanimously pronounced a universal genius, who sought to exterminate the enemies of New Netherland by what he regarded as the most dreadful engine of modern warfare — proclamations. The portrait throughout is a happy hit at the New-York pedant, who united two things that Irving disliked — overflowing utopian democratic sentiments and a great amount of unnecessary learning.

The real Kieft, on the contrary, was anything but a governor to be facetious about. He was originally a merchant of Rochelle, where he became a bankrupt, and his portrait, according to the custom of the place, was affixed to the gallows of the city. He was afterward intrusted with a large sum of money for the ransom of persons taken by the Algerine cruisers,

which, after setting out on his mission, he appropriated to himself, not one stiver ever reaching the captives in Barbary; and he was the author of the darkest deed that stains the annals of New Netherland — the murder of one hundred and twenty Indians at Pavonia and Corlear's Hook, who were murdered in cold blood in their wigwams at midnight. Forty were murdered in their beds; infants, torn from their mothers' breasts, were chopped into pieces with axes and the fragments thrown into the fire. Neither age nor sex was spared, and the cries of the unhappy wretches, borne across the waters of the Hudson, were heard on the ramparts of the fort by the navigator De Vries, who has recorded the incident. Kieft's tyranny, cruelty, and exactions were such that, having brought the little settlement almost to the verge of ruin, he had to be recalled, and as he perished by shipwreck on the return voyage to Holland, his death, says O'Callaghan, was looked upon by all in New Amsterdam as an act of retributive justice.

But it was in the portrait of the sixth and last governor, Peter Stuyvesant, and the imaginary incidents narrated about him, that Irving gave the fullest effect to his satire, and gratified his own conservative political sentiments, by portraying Stuyvesant as an honest, bluff, strong-minded, headstrong, but kindly old soldier, who knew how a community ought to be ruled, and ruled it accordingly, with courage and true patriotism; whereas, in point of fact, Stuyvesant was the very opposite of all this. He was given from the beginning to the ostentatious display of his authority. His only idea of government was his own will, and what that might be it was difficult to ascertain, for he was as capricious as he was despotic. He

openly and frequently disregarded the positive instructions he received from the Amsterdam Chamber, to which he was as indifferent as to the laws of Holland. He voted in the council to put Cornelius Melyn to death, whose only offense was that he sent to Holland an account of the misgovernment of Kieft; and when pronouncing the unjust sentence upon him of seven years' banishment from New Netherland, he said to him: "If I thought you would divulge our sentence, or appeal to their High Mightinesses in Holland, I would have you hanged at once on the highest tree in the Netherlands." But Melyn did appeal, and the States-General not only suspended the sentence, but cited Stuyvesant to The Hague to defend it, and afterward restored Melyn to all his rights. The notary, however, who prepared the papers for Melyn's appeal, Dirk van Schelluyne, was made to feel Stuyvesant's resentment, and though he was an educated and capable man who had been admitted to be a notary in Holland, Stuyvesant suspended him from all exercise of his functions. "God help us!" writes Van Schelluyne. "If redress do not come speedily, I shall have to sell my little property, and go back with my wife and children. I dare not prepare any writings. Everything is done to take the bread out of my mouth. I commend matters to God." But in this Stuyvesant did not succeed, for the government ordered the notary to be restored. There was another feature in Stuyvesant's character which was remarkable in a Hollander. This was his intolerance in matters of religion. He refused to allow the Lutheran minister to erect a church, declaring that the only religion to be allowed in New Amsterdam was the one he approved of; and for exercis-

ing his functions he threw the minister into prison, where he was kept until Stuyvesant's sister, Mrs. Bayard, procured his release. Van Dinclagen, the vice-director, had been appointed in Holland to go out with Stuyvesant that he might assist him, as he was a learned, highly intelligent, and worthy man, who had previously been in New Amsterdam, and was well acquainted with its affairs. He had been made a doctor of law in Holland, and his duty in New Amsterdam was to preside in the court, and sit in the council as vice-director, or second in authority. This excellent man did all he could, by patience and calmness, to prevent arbitrary acts and injustice, with, however, but little effect; and Stuyvesant, upon learning that he had dared to join with many of the inhabitants in sending a remonstrance to Holland, took a file of soldiers and went with them to the court-room where Van Dinclagen was sitting, and had him seized upon the bench by the soldiers, and carried off by them to prison, an act which so mortified the vice-director that, upon his release from prison, he left New Amsterdam, and never returned to it.

Much more might be stated, but what I have said is enough to show how little Stuyvesant deserved the very pleasant picture that Irving has drawn of him, sitting on the Battery on gala days, heartily enjoying the gambols and pastimes of a happy and contented population. I have not, Mr. Chairman, referred to this contrast between the real governors and the fictitious representatives of them without a purpose. That purpose has been to say, in response to this toast, something about the people they governed: the bulk of the inhabitants of New Amsterdam, of

whose political wrongs Irving knew nothing, and with whom, therefore, he had no sympathy. But the hour is so late that I cannot go into the subject as fully as it deserves, and must therefore limit myself to a few remarks.

What they struggled and agitated for was that they should enjoy the same rights in New Netherland that they had in the Fatherland; that though they had crossed the seas, they should not in a Dutch settlement lose the rights they had enjoyed in their native country. But the West India Company, by which New Netherland was founded, declared that its will, as expressed in its instructions to its directors or governors, or in its ordinances, should be the supreme law of the colony, and that where its instructions or ordinances did not apply, that the law should be that of Holland, which assumed the power to govern the colony by any law they thought proper, whether it conflicted with the law of Holland or not, which was their construction of the provision in their charter conferring upon them the supreme legislative and judicial authority in the colony. Now, this was exactly the assumption that produced the American revolution. A man named Bayard was convicted and sentenced to death for high treason in New-York in 1703 for signing petitions to the king and the English House of Commons which reflected on the manner in which the government of the colony was administered, and when his counsel argued that the right of petition was guaranteed by English statutes, and that the offense was not one of those enumerated in the English statute defining high treason, the judge told him that the king ruled in the colonies by his prerogative, and that the English statutes were of no force in New-

York; that whatever the House of Assembly in New-York might enact, with the king's approval, and a judge in the colony might construe to be the meaning of the act, was the law, however it might conflict with *Magna Charta* or those great English statutes that had been passed for the security of the rights, privileges, and persons of English subjects; and it was for the same kind of offense, the signing of a remonstrance to Holland, that Stuyvesant voted in the council that Melyn should be put to death, the prerogative there being the will of the West India Company, and not the laws of Holland. I would have liked to have done justice to those earnest men who were not the meddling scrub-politicians of the fictitious narrative, as well as to their noble leader, Adrian Van Der Donck, in their resolute and successful struggle against Stuyvesant for a burgher government; to have dwelt upon the privations they had to endure, the hardships they underwent, and the manliness they showed in maintaining and keeping up the little settlement under the disadvantages of bad government and its consequences; to have shown that the political principles Samuel Adams and other thinking minds of New England reasoned out, and with which they impregnated the people of the colonies, as well as the result of these principles in the usages that grew up in the middle and some of the New England colonies, and much that entered into the form of our State and national governments, were drawn rather from Dutch than from English sources; but I must forego what would have been but an act of justice—a more full and satisfactory recognition of the joint and long-continued effort of an humble body of men in New Amsterdam to establish the

soundest principles of political liberty, who have not passed into history, being of the class that have no biographers.

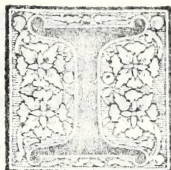
General Egbert L. Vielé responded to the toast "The Commercial Influences of Holland on American Civilization." He said :





SPEECH OF GENERAL EGBERT L. VIELÉ.

Mr. President:



IN the midst of an unusually rigorous winter, we are surrounded in this beautiful banquet-hall with all the elements that are born of a genial summer. Tropical plants, evergreens, and exotics are mingled with a floral display of exquisite beauty, while the atmosphere is redolent of the delightful odor of tulips, the national flower of Holland. What a contrast this is to that other winter scene, two hundred and seventy-eight years ago, when a few hardy Dutch sailors were erecting their cabins at the extreme end of Manhattan Island, and preparing for that regular traffic with the Indians for peltry which was the beginning of the commerce of New-York. And these men were in reality laying the foundation of the future metropolis of the western continent.

We read of the founding of Rome by the barbaric tribes that occupied the Tiberian hills; of the founding of Paris by the dwellers on an island in the Seine; and the beginning of London in the fishermen's huts on the banks of the Thames, but those were all barbarians, and the splendid cities that have

been evolved out of those small beginnings are not wanting in the traces of their barbaric origin. The founders of New-York sprang from a higher and nobler manhood. They originated from an advanced development. The civilization they heralded was untainted by the barbaric element upon which the civilization of Europe was grafted. What they found of barbarism in America they swept before them. With it there could be for them no amalgamation. They were the heirs of all the ages, and they could not descend or retrograde. Hence it was that in that supreme hour of human destiny, when the flag of the Netherlands floated in the breeze over the beautiful bay of Manhattan at the masthead of the good ship *Half Moon*, it signified to the dusky denizens of the forest that a new race, a new people, and a higher civilization were thenceforth to possess the western world, and that the principle that flag represented, the principle of "civil and religious liberty," was to dominate thenceforth and forever this continent from ocean to ocean, over every form of superstition, bigotry, and oppression. No other flag of any other nation or people represented that principle. It is true that the enthusiastic Genoese had secured, through the cupidity of Ferdinand and the fanaticism of Isabella, the means to plant the cross of Spain on the islands of the West Indies; but it was only to renew the horrors of the Inquisition among the inoffensive savages, while at this day the whole of Spanish America is still under the curse that was stamped upon it through the same influences. It is true that France sent her adventurers to Canada, who penetrated the St. Lawrence, and, at the very moment almost that Hudson raised the flag of Holland in the bay of Man-

hattan, Champlain carried the flag of France into the lake that bears his name; but the French expedition to Canada, like the Arab expeditions into Africa, was followed by the enslavement of the natives to man the galleys of a royal master. It is true that the restless and uneasy Pilgrims who had found a generous asylum in Holland, abandoned it to follow their benefactors to the New World; but it was only to light the fagots of religious frenzy around their hapless victims at Salem.

To Holland alone does free America owe the inspiration of her chartered liberties. From Holland was transplanted the tree under the branches of which sixty millions of people repose in the full security of liberty of conscience and freedom to worship God, each after his own desire. The Hollanders were essentially a commercial people, and commercial intercourse with America was all that was at first intended. They had wrested the supremacy of the seas from all the other nations, had followed the Portuguese around the African capes, and passed beyond them to the occupation of the spice islands of the Indian Archipelago. They had appropriated from their old enemy, Spain, the spoils she had gathered in her American possessions; had saved England from impoverishment and ruin, and by her victory over the Spaniards had saved the British Islands from Spanish conquest. By her unparalleled valor she had won her right to the heroic place in history; hence she stood in the van of civilization and progress, and it was as impossible for her influence not to be felt wherever her flag was floated as it was for the sun to shine and not to feel its warmth. The universal principle of evolution that pervades all organic matter, without which

there can be no progress and no development, is as potential in the body politic as in the body corporeal, and when the Hollanders brought the seed of liberty to America it was inevitable that it should germinate and fructify. They had planted that seed in the soil of their own country which they had themselves created; and what a soil!—for eons of ages the Alpine glaciers had ground it from Jura's rugged sides, and the great Rhine River had borne it on its bosom to the ocean and spread it over the floor of the Northern Sea. This was the soil the marvelous skill of the Batavian race rescued from its ocean bed, and raised around it a rampart that defied the giant forces of nature and the puny forces of man; and the men who were reared on this soil were the founders of American commerce, the pioneers of American civilization, and the champions of civil and religious liberty throughout the world. Out of those rude cabins of 1613 has sprung this grand metropolis; out of the fair dealings, the honest exchange with the aborigines, has come the vast commerce of this great country.

Look for a moment at the beginning of this commerce, and compare it with the present exportation. The earliest manifest of which there is any record is that of the ship *Arms of Amsterdam*, and reads as follows:

Beaver skins	7,246
Otter skins	178½
Otter skins	675
Mink skins	48
Wild-cat skins	36
Mink skins	33
Rat skins	34
Much oak and hickory timber.	

The last annual report of exports from the port of New-York is as follows:

Domestic goods	\$730,282,609
Foreign goods	12,118,766
Total	<hr/> \$742,401,375
Number of sea-going vessels	16,800
Lake vessels	15,046
Sea tonnage	13,311,652
Lake tonnage	2,640,467

How small the beginning! How marvelous the result!

Not satisfied with initiating a foreign commerce that has grown to such gigantic proportions, the Hollanders began here the building of ships, the first of which, and the first one built in America, the *Restless*, was launched in 1613 by the indomitable Captain Block, in which he explored the adjoining coast of New England and Long Island, and laid the foundation of the coastwise trade which subsequently brought to New Amsterdam the products of the West Indies, and made it necessary for the new colonies in Virginia and New England to come to New Amsterdam for their West Indian supplies.

When we reflect on the wonderful energy they displayed, the practical methods that characterized all their actions, their probity and personal consideration for others, their distinguished humanity toward the aborigines, their fearless assertion of the right under the most adverse circumstances, their protection of the oppressed, and their uncompromising opposition to every form of oppression, we recognize the principles which constitute the broad foundation-stone of the American republic, and the source from

which its inspiration emanated. The brief half-century of Dutch occupation was sufficient to sow the seeds of a marvelous empire of freedom, for which we can never be sufficiently grateful, and so long as the intellect possesses the capacity to rescue from the embers of a dead past the great truths that make that past illustrious, so long as the tongue finds its highest inspiration in reciting the chivalrous deeds of heroic men, so long may we feel assured will the future generations of our race and kindred recall, with a just and noble pride, the glorious deeds of their Netherland ancestors.

When the speeches had been delivered and had received the due amount of applause, the dinner was brought to a close by a few closing words from President Roosevelt and cheers of "Orange Boven!" from the members of the Society.





Dutch Nursery Rhymes
of Colonial Times ♪ ♪

Edited by Mrs. M. P. Ferris

Dedicated to and Published by

The Holland Society of New

York ♪ ♪ 1890 ♪ ♪ ♪ ♪ ♪





*Collected and Dedicated
to The Holland Society,
by a daughter of Holland.*



Our sturdy ancestors in the New Netherlands did not long preserve the purity of their mother tongue, and the Dutch of 1689 was as different from that of 1614, as it is from that of the Fatherland of to-day. These songs have doubtless been more or less corrupted by each successive generation through which they have come down to us. We offer them with the apology of *Diedrich Knickerbocker*, and "language the kind-hearted remembrance. That I have not written a better history is not my fault; but any other person written one as good I should not have attempted it at all."

"That many will hereafter spring up and surpass me in excellence."

THE CHILD IS FATHER TO THE MAN,
AN ADAGE TRUE SINCE LIFE BEGAN.

THE SONG OF LIFE WOULD LOSE ITS MIRTH,
WERE THERE NO CHILDREN TO BEGIN IT.

I would on no account permit any person to tell him he is mistaken. His own sense is wrong here he is captious, or his own confidence by telling him he is startled at a mistake. Surely, if he is so important in finding offense, (which would be admitted if were a thousand times he should not be expected to enjoy the benefit of his discovery. If in the study of it I have failed to gratify the duty of the world, I am very conscious my misfortune, for it is a duty to the world for me to try to hope to repair it."

W. D. F. FARRIS

Garden City, N. Y., July 2, 1875

*O*ur sturdy ancestors in the Nieuw Netherlands did not long preserve the purity of their mother tongue, and the Dutch of 1689 was as different from that of 1614, as it is from that of the Fatherland of to-day. These songs have doubtless been more or less corrupted by each successive generation through which they have come down to us. We offer them with the apology of Diedrick Knickerbocker, and "Bespeak thy kind-hearted remembrance. That I have not written a better history is not my fault; had any other person written one as good I should not have attempted it at all.

"That many will hereafter spring up and surpass me in excellence I have very little doubt, and still less care; well knowing, when the great Christovallo Colon (who is vulgarly called Columbus) had once stood his egg upon its end, every one at the table could stand his up a thousand times more dexterously. Should any reader find matter of offense, I should heartily grieve, though I would on no account question his penetration by telling him he is mistaken, his good-nature by telling him he is captious, or his pure conscience by telling him he is startled at a shadow. Surely, if he is so ingenious in finding offense, where none is intended, it were a thousand pities he should not be suffered to enjoy the benefit of his discovery. If in this scanty fruit I have failed to gratify the dainty palate of the age, I can only lament my misfortune, for it is too late in the season for me even to hope to repair it."

MRS. M. P. FERRIS.

Garden City, N. Y., July 9, 1889.



TROTTING SONG.

TRIP a trop a troontjes,
De varkens in de boontjes,
De koetjes in de klaver,
De paarden in de haver,
De eendjes in de water-plas,
De kalf in de lang gras;
So groot myn kleine poppetje was.

Riding on the parent's knee,
Thou shalt ever happy be,
As the little pigs among the beans,
The cows among the clover,
The horses among the oats,
The ducks splashing in the water,
The calf in the long grass;—
So tall my little baby was!

Schoon, schoon partjes,
Mitzen vlosa startjes,
Traff, traff, traff.

TROTTING SONG.

So ride the Lords

With their Zoo rijden de Heeren,
So ride their Met hun mooie Kleëren,

With their Zoo rijden de Vrouwen,
Then comes the Met hun bonte Mouwen,

With his Dan komt de akkerman,
He drives them Met zijn paardjes achteran,
With his Ziet hoe keesje rijden kan.

Shoe, shoe the horses

With their So ride the fine Lords,
Trot, trot, trot With their plumes and their swords;
So ride the proud dames,
With their long silken trains;
And so jolts the farmer's cart,

When with his team he drives to mart;
See how my baby too can ride.

Sleep, darling, sleep.

Deur bulten loopt een slaap.

Een schaap met vier witte vachtjes

Daar drinkt zijn melk TROTTING SONG.

Witte wol en zwarte wol.

Zoo krijgt ieder zijn deel (Older Version.)

Zo raden de Hara,
Sleep, darling, sleep. Mitzen moya clara,

Out in the fields Zo raden de owwa,
A sheep that has four Mitzen bunta mowa,

It drinks its milk Don compt de Ocreman,
Waits wool and black Mitzen partjes topperton,

So they get their Hey drave ternig nor Amsterdam,
—J. D. Mitzen koetsier achteron

Schoe, schoe partjes,
Mitzen vlossa startjes,
Truff, truff, truff.

So ride the Lords
With their handsome clothes,
So ride their wives
With their calico sleeves;
Then comes the farmer
With his horses tandem,
He drives them over to Amsterdam
With his coachman behind;
Shoe, shoe the horses,
With their flaxen tails;
Trot, trot, trot.

CRADLE SONG.

SLAAP, kindje, slaap,
Daar buiten loopt een schaap,
Een schaap met vier witte voetjes,
Dat drinkt zijn melk zoo zoetjes,
Witte wol en zwarte wol,
Zoo krijgt ieder zijn buikje vol.

Sleep, darling, sleep,
Out in the fields is a sheep,
A sheep that has four little feet,
It drinks its milk so sweet;
White wool and black wool,
So they get their stomach full.

—J. D. Douw, *Rotterdam.*

"Whistle, whistle, loving daughter,
And you shall have a horse."

"I never whistled, mother,

And cannot now, of course,

It puckers up my mouth so.

SPINNING SONG.

Spin, mijn lieve dochter,
Dan geve ik u een koe,
Ach! mijn lieve moeder,
Het maakt mij zoo moe,
Het doet mijn vinger zoo zeer.

Spin, mijn lieve dochter,
Dan geve ik u een paard,
Ach! mijn lieve moeder,
Ik ben het niet waard,
Het doet mijn vinger zoo zeer.

Spin, mijn lieve dochter,
Dan geve ik u een schaap,
Ach! mijn lieve moeder,
Het geve mij de gaap,
Het doet mijn vinger zoo zeer.

Spin, mijn lieve dochter,
Dan geve ik u een man,
Ach! mijn lieve moeder,
Dan gaan ik daaraan,
Het doet niet mijn vinger meer zeer.

"Whistle, whistle, loving daughter,
And you shall have a cow."

"I never whistled, mother,
And neither can I now,—
It puckers up my mouth so."

"Whistle, whistle, loving daughter,
And you shall have a horse."

"I never whistled, mother,
And cannot now, of course,—
It puckers up my mouth so."

"Whistle, whistle, loving daughter,
And you shall have a sheep."

"I never whistled, mother,
And the custom I must keep,—
It puckers up my mouth so."

"Whistle, whistle, loving daughter,
And you shall have a man."

"I never whistled, mother,
But I know full well I can,"
And the whistling very soon began.

SPINNING SONG.

(Another Version.)

SPIN, mijn lieve dochter,

Dan geve ik u een koe,

Ach! mijn lieve moeder,

Het maakt mij zoo moe,

Ik kan niet spinnen,

Ach zie! mijn vinger doet mijn zoo zeer.

"Spin, my Spin, mijn lieve dochter,
And I'll give Dan geve ik u een paard,
"Alas! beloved Ach! mijn lieve moeder,
That weary Ik ben het niet waard,
I cannot spin Ik kan niet spinnen,
Ah, my fingers Ach zie! mijn vinger doet mijn zoo zeer.

"Spin, my Spin, mijn lieve dochter,
And I'll give Dan geve ik u een schaap,
"Ah, my Ach! mijn lieve moeder,
I will as you Het geve mij de gaap,
I now can't Ik kan niet spinnen,
Ah, my fingers Ach zie! mijn vinger doet mijn zoo zeer.

Spin, mijn lieve dochter,
Dan geve ik u een man,
Ach mijn lieve moeder,
Dan gaan ik daaraan,
Ik kan wel spinnen,
Ach zie! mijn vinger doet mijn geen zeer.

"Spin, my loving daughter,
And I'll give a cow to thee."
"Alas, beloved mother,
That is weary work for me;
I cannot spin,—
Ah, my fingers are so sore!"

"Spin, my beloved daughter,
And I'll give a horse to thee."
"It's not worth while, dear mother,
To give a horse to me;
I cannot spin,—
Ah, my fingers are so sore!"

"Spin, my beloved daughter,
And I'll give to thee a sheep."
"Alas! beloved mother,
That would only make me sleep;
I cannot spin,—
Ah, my fingers are so sore!"

"Spin, my beloved daughter,
And I'll give to thee a man."
"Ah, my beloved mother,
I will at once begin;
I now easily can spin,—
Ah, my fingers are no longer sore!"

TROTTING SONG.

Ik wensch dat ik woonen in de Laamer Straat,
Dan maakte ik all dat ik zie,
Dan maakte ik een fluytje,
Dan maakte ik een fluytje voor die!
Fluytee-fleera fluytee fleera zeyde de fluytje,
Fiddeleree, Fiddeleree, zeyde de vedelje,
Rub-a-dud, bub-a-dud, zeyde de troemmeltje.

I wish that I lived in Laamer Street,
Then I would make all that I saw,
Then I would make a flute for thee.
"Fluytee Fleera!" said the flute.
"Fiddeleree!" said the fiddle.
"Rub-a-dub!" said the drum.

HINKELN DER PINKEN.

(Smoke.)

HINKELN der Pinken
Zat op te klinken;
Geeven mij de kan,
Dat ik er reys drinken.
Is deer neet in?
Laat it haalen!
Jan van Spanje,
Hy zal it betaalen.

Hoppee the Winkee
Sat up to revel;
Give me the can
That I may drink.
Is there nothing in?
Let it be brought!
John of Spain,
He will pay for it.

RIDDLE.

HOLDER-DE-BOLDER,
Danst over de zolder,
En al de lands heeren
Kannen niet Holder-de-bolder
Van de zolder af reeren.

Helter-skelter

Dances on the garret,
And all the country's lords
Cannot ward Helter-Skelter off the garret.

(Smoke.)

CHURNING SONG.

Ha yaw, za yaw zaunches,
De buitter lope deure de hrawnches,
Hae yaw chee, Hae yaw chee.

Buitterchee, buitterchee come,
Alican laidlechee tubichee vull.

(Each to be repeated "till the butter comes.")

A HORSE'S NOTS.

Up de barrigh zaugh mij niet,
Nare de barrigh slaw mij niet,
Up de vlockter spaw mij niet,
Zoo kan ik warracker oz tii zech.

Down the hill hurry me not,
Up the hill whip me not,
On the level road spare me not,
So can I forget you not.

A MONKEY SONG.

Duur zat een aapje op een stokje,
Achter myn moeder's keuken deur;
Hy had een gaatje in syn rokje,
Duur stok dat schelmje syn kopje deur.

A little monkey sat on a bench,
Behind my mother's kitchen door;
He has a hole in his jacket, and
The little rogue strives to make it more.

THE LORD'S PRAYER.

[HET GEBED DES HEEREN.]

ONZE Vader, Die in den hemel zijt,
Uw naam worde geheiligd!
Uw koningrijk kome!
Uw wil geschiede gelijk in den hemel zoo ook op
aarde!
Geef ons heden ons daaglijksch brood!
En vergeef ons onze schulden gelijk ook wij ver-
geven onzen schuldenaren!
En leid ons niet in verzoeking, maar verlos ons van
den booze!
Want Uw is het koningrijk en de kracht, en de
heerlijkheid tot in eeuwigheid.

Amen.

EVENING HYMN.

LIEVE Vader in den Hemel!

Spaar mij weder in deez' nacht!

Laat me Uw schoonen ochtend weer zien,

En de grootheid van Uw macht.

Loving Father in the Heaven,

Spare me through this night,

Let me see the lovely morning,

In the greatness of Thy might.

CHRISTMAS HYMNS.

SANTA KLAUS, goedt heilig man!

Loop ye weg van Amsterdam,

Van Amsterdam na Spanje,

Van Spanje na Oranje,

En breng deze kindjes eenige graps.

Santa Claus, good holy man!

Go your way from Amsterdam,

From Amsterdam to Spain,

From Spain to Orange,

And bring these little children toys.

Sint Nicholas, myn goeden vriend,

Ik had u altyd wel gediend.

Als gy mij nu wat wilt geven,

Zal ik u dienen al myn leven.

Saint Nicholas, my dear good friend,
To serve you ever was my end.
If you me now something will give,
Serve you I will as long as I live.

NATIONAL HYMN.

BESCHERM, O God, bewaar den grond
Waarop ons adem gaat,
De plek waar eens mijn wieg op stond,
Waar eens ons graf op staat ;
Wij smeecken van Uw Vaderhand,
Met diep geroerde borst,
Behoud voor 't lieve Vaderland,
Voor Vaderland en Vorst.

Preserve, O God, defend the land,
On which we draw our breath,
The soil on which our cradles stand,
In which we'll sleep in death,
We beg of Thy paternal hand,
In all our National throes,
Protection for that Fatherland,
And victory o'er its foes.

[Found in a Dutch dictionary owned by Edward Clavert in 1776.]

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Saint Nicholas, my dear good friend,
To serve you ever was my end,
If you me now something will give,
Serve you I will as long as I live.

NATIONAL HYMN.

Bescherm, O God, beware den grond
Wasop ons adem gaat,
De plek waar eens mijn wieg op stond,
Waar eens ons graf op staat;
Wij smeken van Uw Vaderland,
Met diep gekoemde boest,
Behoud voor 't Heer Vaderland,
Voor Vaderland en Voet.

Preserve, O God, defend the land
On which we draw our breath,
The soil on which our cradles stand,
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We beg of Thy paternal hand,
In all our National throes,
Protection for that Fatherland,
And victory o'er its foes.

[Found in a Dutch dictionary owned by Edward Claver in 1776]

